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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## Gays & Lesbians & the Mormon Church

State Court Strikes Down NY's Sodomy Law

Federal Anti-Gay Amendment Is Now Law

Wallflower Order Performs With A Solid Political Base

### Prologue:

An examination of the Mormon attitude towards homosexuality.



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# GayCommunityNews

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## Air Force Board Asking Discharge For Gay Man

Compiled by Michael Glover

TAMPA, FL — A five-member board of officers has recommended for discharge an Air Force sergeant who not only has what has been described as an "extremely good" performance record, but also has been openly gay in his duty section for the past six years.

Sgt. Harold Bryant was found in violation of Air Force regulation 39-12, which calls for discharge of homosexuals except in "unusual circumstances." The board recommended December 3 to discharge Bryant under less than honorable conditions, the "worst" type of discharge the board has the power to recommend, according to Bryant's lawyers.

"We were shocked by the character of the discharge," said Alice Nelson, one of Bryant's lawyers. "I thought the worst that would happen to us was that we would get a general discharge."

"However, we were in no way surprised by the verdict to discharge. We couldn't have won this

case at this level of proceeding," Nelson told GCN.

"I want to stay in," said Bryant. "Gay people [should] have the right to serve as well as anybody else, and I intend to prove that."

McDill AFB commander Col. George E. Wehling is now reviewing the case, reported McDill spokesperson Sgt. Alan Burrell on Dec. 16. "I would be very surprised if we don't get his decision this week."

The Air Force began its investigation last June following a dispute between Bryant and his tenant on a small piece of rental property. According to Burrell, the "tenant told Sgt. Bryant that if Bryant tried to evict him, he'd simply go to the Air Force Office of Special Investigation [OSI] and turn him in as being gay."

"Bryant gave the tenant their phone number, told the tenant how to get in touch with the OSI, and evicted the man," Burrell reported. The tenant then went to the OSI and turned Bryant in.

Bryant confirmed the story to GCN, adding, "I came out about

six years ago, and I've stayed out. I wasn't ashamed of it, and I've been very open about it."

At the trial four of Bryant's co-workers and one supervisor testified to Bryant's excellent work record and confirmed his openness about being gay, stating his homosexuality had not been a problem.

Bryant's attorney Nelson recalls calling to the stand a coworker of Bryant, "a very young, less sophisticated sergeant," Anita Carey, who testified "to what a good guy he was, how well he had worked, and how his homosexuality never bothered them."

On cross-examination the prosecution read aloud the sodomy section of the Uniform Code of Military Justice, which Nelson reports "describes in graphic detail a variety of sexual acts, both homosexual and heterosexual, including fellatio."

According to Nelson, the prosecution then asked Carey, "Do you want a sergeant who's going to disobey the law?"

Nelson recalled that Carey "kind of leaned back, and scratched her head. She'd been told to speak up several times, and she waits and waits and is thinking about this."

"He repeats the question, and finally she says, 'Well, everybody does that.'"

Supporters have established a legal defense fund to help pay for Bryant's legal expenses, which to date amount to \$8,000, and are expected to grow as the case is appealed. Contributions can be sent to the Bryant Defense Fund, P.O. Continued on Page 6



## State High Court Strikes Down NY Sodomy Law

Compiled by David Morris

NEW YORK — In a five-to-two decision, the New York Supreme Court has struck down the state's sodomy law substantially because it violates the privacy and equal protection provisions of the United States Constitution. It also violates the New York state constitution.

The ruling resulted from an appeal by Ronald Onofre of Onondaga County, NY, who, in April, 1978, was found guilty of a Class B misdemeanor for having sex in his own home with a consenting partner (see GCN Vol. 6, No. 45, and GCN, Vol. 7, No. 8). He was sentenced to "conditional discharge."

The case was taken on appeal to the Supreme Court of New York by the Lambda Legal Defense and Education Fund. "I can't tell you how thrilled we are," Rosalyn Richter of Lambda told GCN.

Onofre had been arrested in

February, 1978 on three counts of sexual activity involving force and one count of consensual sodomy with a 17-year-old man Onofre had been living with. Since the legal age of consent in New York is 17, age was not a factor in the indictment.

The 17-year-old man, who filed the charges, later confessed that he had lied when he claimed Onofre had forced him to have sex, and the two charges of non-consensual sex were dropped.

Bonnie Strunk, Onofre's attorney in the original trial, described Onondaga County at the time as "a very conservative, very religious area." She attributed the 17-year-old plaintiff's filing of charges to community pressure. "The neighbors put pressure on the plaintiff by telling him that he wouldn't go to heaven or have his soul saved unless he 'confessed' to the police."

## It's Now Law: No Feds' Funds For Gay Cases

Compiled by Denise Sudell

WASHINGTON, DC — The anti-gay amendment to H.R. 7584, the Legal Services Corporation appropriations bill, is now law.

President Jimmy Carter last week vetoed the bill because of an anti-busing amendment that had been added by the U.S. Senate.

But according to Marty Moore, legislative aide to Sen. Lowell Weicker (D-CT), "the appropriations bill which President Carter had vetoed, containing the anti-busing language, was then included in a continuing resolution verbatim, except for the busing language."

Moore said that the anti-gay amendment was thus included in the resolution.

The amendment, a compromise amendment written by a House-Senate conference committee, "prohibit[s] legal assistance for any litigation which seeks to adjudicate the legalization of homosexuality" (see GCN Vol. 8, No. 20).

This language was substituted by the conference committee for

language proposed by Rep. Larry McDonald (D-GA) in an amendment which passed the House, 290-113. The original amendment, known as the McDonald Amendment, would have prohibited the use of federal funds through the Legal Services Corporation in litigation "promoting, protecting, and defending homosexuality" (see GCN Vol. 8, No. 5).

The Senate passed the appropriations bill without adding its own version of the amendment (see GCN Vol. 8, No. 19), and there was speculation that the bill would not be passed by the conference committee.

However, when the conference committee met November 20, the House conferees were adamant about the inclusion of some sort of amendment concerning lesbian and gay cases in the bill. Negotiations between House and Senate conferees resulted in the present language.

The continuing resolution keeps Legal Services Program funding at its current level.

## Two Gay Men Shot Near Restaurant

By David Morris

BOSTON — One gay man was killed here and his lover wounded shortly after midnight on Dec. 11 when a masked assailant shot the two men as they sat in a car outside the restaurant they managed.

Twenty-five-year-old Mark Robinson was dead on arrival at the Massachusetts General Hospital with five bullet wounds in the head and his lover, John Aument, 32 is in fair condition after being shot twice in the upper part of the body.

According to Robin MacCormack, the Boston mayor's liaison to the lesbian and gay community,

who is working with police on the case, no motive has been discovered in the shooting and there are no suspects. Police have ruled out robbery as a motive since the victims were found to be carrying a large sum of money and since, reportedly, the assailant did not ask for money before opening fire.

Jane Brodey, the men's landlady, was quoted in the Boston *Globe* as saying, "It was absolutely premeditated. Whoever did it wanted to kill them both."

When contacted by GCN after the *Globe* article appeared Brodey

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## May Prevent Entrapment

## Mass. High Court Defines 'Lewd, Lascivious' Acts

By David Morris

BOSTON — Ruling on Dec. 15 that the state law against "being a lewd, wanton and lascivious person in speech or behavior" is unconstitutionally vague, the Massachusetts Supreme Judicial Court established a new interpretation of the law by which it applies only to certain specific acts, thereby eliminating the legal basis on which many gay men have been arrested in the past.

Boston attorney, John Ward of Gay and Lesbian Advocates and Defenders, one of two legal organizations filing *amicus curiae* briefs in the case in question, says the decision will have a wide effect. "It should end the practice of entrapment," he told GCN. "If they follow the law, it should end the practice of having police officers dress themselves provocatively to entrap gay men."

The ruling was made in an appeal in the case of an East Brockton man arrested and convicted in 1978 for inviting a plainclothes police officer home to have oral sex. The Brockton police officer, Arthur McClaren, had signalled to the accused by flashing the lights of his car, the established cruising routine at the route 24 rest area where the incident occurred.

When the accused approached McClaren's car, the officer suggested the two men have sex in the public rest area, but the accused declined, saying he preferred the privacy of his own

home. When they could not agree on a place, the man got back in his car and drove off. He was arrested shortly afterward on charges of "being a lewd, wanton and lascivious person" and was later convicted.

Gay men are frequently arrested for soliciting sex with undercover police without ever actually having sex.

The appeal claimed that the conversation on which the conviction was based was protected speech under the First Amendment to the United States Constitution and that the Massachusetts law in question, as then construed, was unconstitutionally vague.

In the opinion of the court, "In ordinary usage, terms such as 'lewd' and 'wanton' do not imply a definite and specific referent, but apply broadly to conduct which the speaker considers beyond the bounds of propriety. . . . As written and construed, the provision fails to provide fair warning of what conduct is forbidden and hence is unconstitutionally vague, rendering the defendant's conviction invalid."

The court opinion further reads, "In addition to its failure to give fair warning, a vague statute offends by its lack of reasonably clear guidelines for law enforcement and its consequent encouragement of arbitrary and erratic arrests and prosecutions."

Ward has charged that police

routinely enforce the law selectively against gay men having sex in public places while ignoring straight couples violating the same laws.

"I think that [the ruling] is the court's attempt to end a wasteful and oppressive practice," Ward commented. "Now if the police don't pick up on this strong hint, then they'll obviously be sued over and over again for their misconduct."

Under the new interpretation established by the ruling, the statute prohibits sexual touching in a public place when it could be witnessed by persons who might be offended. It also prohibits the solicitation of public sexual contact. It does not outlaw solicitation in public for sex to be performed in private.

Since the new construction of the law requires the possibility that sex acts might be witnessed by others, Ward believes the court ruling will affect another large number of cases not involving entrapment. "They also seem to indicate in that opinion," he said, "that the practice of charging gay men with open and gross lewdness for sex in darkened areas should also end."

John Reinstein of the Civil Liberties Union of Massachusetts, the organization representing the accused man, commented, "If you look at [the case in question], it's an outrage. It's a case that had

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# News Notes

## quote of the week

"It's laughable [that people think I'm gay], isn't it? I mean, I just can't believe the level of stupidity of reporters in this town. Until people brought the subject up — and believe me, at least they have the sense to seem embarrassed about it when they do — I never even thought about it. The idea that anyone would think dancing is effeminate. I'll tell you this: It's a lot more athletic than playing baseball."

— Ron Reagan, the President-elect's ballet-dancer son who recently married Doria Palmeri, in an interview with *New York* magazine, December 22, 1980.

## hymn for the majority

BOSTON — The Boston *Phoenix* has published an original Christmas carol in honor of the Moral Majority, which it calls "a hymn for our times — a song of major morality, common decency, and basic values, a song for all those folks who know that the Second Coming is scheduled for prime time."

The song's lyrics:

I: Ring the bells of Christmas, O joyous holy season.  
Take us back the Isthmus, repeat us not such treason.  
Thy universal plan, received with no distortion.  
How wondrous be this sacred land, no faggots nor abortions.  
CHORUS: Lord, hear our song, this land to give religion.  
We pray along with thy prophet, television.  
II: Jesus born of Israelite, we heed thy broadcast warning.  
To us it cometh ev'ry night and four times ev'ry morning.  
Through us His word survives, we know the wrath His soul begets.  
We'll tune to channel 25 — and nuke the godless Soviets.  
(Repeat chorus)  
III: Tell us via satellite the rapture of thy judgment day.  
Thou shalt every heathen smite, while we defeat the ERA.  
We shall not go to hell; our faith is indestructible.  
We pledge our lives to PTL, we know it's tax-deductible.  
(Repeat chorus)

## just in time for santa

LOS ANGELES — Sav-On Drug Stores has agreed to stop designating certain games and play material as either "boys' toys" or "girls' toys" as a result of legal action by feminist attorney Gloria Allred.

The Los Angeles *Times*, by way of San Diego *Update*, reports that gender-related signs in the toy section of 133 Sav-On stores will be removed over the next six months. The signs, which designated athletic equipment and doctor's kits as "boy's toys" and dolls, stoves, and nurses' kits as "girls' toys," have already been replaced in a Burbank store.

Allred, who called the settlement "an important victory for children," represented the Women's Equal Rights Legal Defense and Education Fund, which she heads, and three women involved in that group and their seven children. She argued that the signs constituted sex stereotyping and were discriminatory.

A preliminary injunction was denied by Superior Court Judge Thomas T. Johnson last February. He ruled that the signs were not discriminatory because they did not say "only boys' toys" or "toys only for girls."

Sav-On had no comment on the settlement, which was sent to Superior Court Judge David A. Thomas for his signature.

## not normal behavior

HOUSTON — A New York psychiatrist claimed here recently that homosexuality is "not normal behavior," reports the *Houston Post*.

Dr. Charles W. Socarides, professor of psychiatry at Albert Einstein College of Medicine, spoke to a Baylor College of Medicine conference on psychosexual disorders held at the Marriott Hotel here.

"I've been accused of being undemocratic and been threatened," he said, "but someone has to speak out... to correct the misconceptions."

Socarides is the author of *Homosexuality*, reportedly the first single-author medical text devoted to causes, treatments, and other aspects of homosexuality.

"It's tragic that for social and political reasons such an organization as the American Psychiatric Association rushed to adopt a policy which, in effect, pronounces homosexuality as normal. We now have thoroughly confused young people and may be encouraging them to experiment with homosexual practices because they think it's normal," Socarides said.

"We can see — if we would only look — by ages 3, 4, and 5, the potential for homosexual tendencies." He said that too often gender roles are blurred and little boys are encouraged or ignored when they play with dolls, shun sports, and demonstrate "feminine" traits. Socarides believes that the combination of a domineering mother and a weak father predisposes both boys and girls to homosexuality.

Socarides criticized the way society has gone "way overboard" to guarantee rights to homosexuals. "The only way to prevent the problem from getting worse is to treat homosexuality as the same type of psychiatric problem as obsessive neurotic behavior or anxiety."

## the penultimate stodgy position

CAMBRIDGE, MASS — A gay activist has been elected to the prestigious position of marshall of his class at Harvard College.

Ben Schatz, president of the Harvard-Radcliffe Gay Students Association (HRGSA) told *GCN* his election to "the penultimate stodgy position" came as a surprise and that his candidacy had been intended "to show that not everyone here views this as an idyllic place."

Elected by the class of 1981, Schatz and the other three marshalls will be responsible for planning commencement exercises next spring and for choosing commencement speakers. They will be life-long representatives of their class and will represent it at alumni functions.

Schatz told *GCN* that candidacy for the position involves submitting a resume of activities at Harvard and that he listed his HRGSA activities first. He said his election offers leverage for HRGSA.

In the meantime, plans are underway to form a gay Harvard alumni association, which should be holding its first meeting in January. For further information write Eric Rofes, c/o *GCN*, 22 Bromfield St., Boston, MA 02108.

## international lesbian conference

AMSTERDAM — The International Lesbian Information Secretariat (ILIS) of the International Gay Association (IGA) is planning an International Lesbian Conference here December 27 through January 1.

Women from at least 10 different countries are expected to attend the conference, which will be held at a youth hostel here. They will be discussing what women want in the IGA; important topics for lesbians; actions which are important for women; and how and which topics they want to work on with the men of the IGA.

Some planned workshop topics include the situations of the lesbian movements of various countries; ways of living lesbianism; lesbians and the law; child custody; lesbians and religion; political action; female sexuality; lesbians and work; lesbians and education; and pedophilia.

The main language at the conference will be English; however, there will be women available to translate into French, Italian, German, and Spanish. Childcare and cooking of the evening meals will be handled by men from the COC, the Netherlands' primary lesbian and gay organization.

Total costs for food and accommodations will be 160 Dutch guilders, payable in cash at the beginning of the conference. "A request for subsidy from the Dutch government has been made," the IGA newsletter adds. "This might result in an important reduction in costs. We won't know this until shortly before the conference — so don't count on it."

For more information, contact ILIS c/o NVIH-COC, Frederiksplein 14, 1017 XM Amsterdam, The Netherlands; phone (20) 234596/231192.

## male rape trials

FRANKFORT, KY — The Kentucky Court of Appeals has ruled that a judge may exclude evidence in a rape trial that the victim is a homosexual and had been sexually assaulted before.

The panel upheld the rape conviction and 10-year prison sentence of a man who argued he had been denied a fair trial because testimony about the victim was disallowed.

"Reputation evidence or evidence of specific instances of the complaining witness' prior sexual conduct or habits is clearly inadmissible," the court ruled in the case of James Stewart, Jefferson County.

## they're for it

BOSTON — The Board of Directors of the Massachusetts Teachers Association (MTA) voted at a Dec. 6 meeting to endorse a bill to ban discrimination against lesbians and gay men in the 1981 Massachusetts legislative session.

On the initiative of the MTA Gay Rights Caucus, the lesbian and gay rights bill, which would prohibit discrimination in employment, housing, insurance and credit, was included among 15 bills recommended to the Board by the MTA Legislation Committee.

As a result of the vote, the MTA will request that a friendly legislator file the bill, and MTA will be listed as a sponsor. Members of the MTA Gay Rights Caucus will lobby for the bill.

A statement issued by the Caucus on Dec. 9 reads, "In our opinion efforts should be focused on House and Senate leadership, state representatives with no record or those who might switch to favorable positions, and the governor. We also hope that some members of the Legislation Committee and other members of the MTA including MTA leadership will actively lobby for the bill, now that it has been approved by the Board of Directors as part of the MTA Legislative Program."

## they're waking up

NEW YORK — Widespread conservative victories in last month's election appear to have stimulated renewed liberal activism.

According to the *New York Times*, several major national organizations have experienced sharp increases in membership and donations since Nov. 4. The National Organization for Women (NOW) gained 12,000 new members in November, an increase NOW Chairperson Eleanor Smeal called "astounding."

The National Association for the Advancement of Colored People has gained 17,200 members in the past six weeks, described as the greatest increase since the early sixties.

The American Civil Liberties Union (ACLU) reports that it has been receiving about 500 letters a day containing contributions, a development described by one ACLU official as "fantastic."

## feeling sorry for them

ABERDEEN, SCOTLAND — A lesbian mother here has won her court battle to have custody of her only child, despite the demands of the child's father that the 14-year-old boy should be placed in the custody of the local authority.

The London *Gay News* reports that although the father left the family home in mid-September and has no room and no wish to keep the boy, he (the father) wanted custody removed from the mother because she is a lesbian.

The boy has declared that if he was told to live with his father, or in the care of the local authority, he would run away; a social worker testified that the boy should stay with his mother and that her sexuality was irrelevant.

But Aberdeen Sheriff Muir Russell, while awarding the mother custody for three weeks, said in his decision, "I do hope his mother has every intention of helping him to be brought up in a heterosexual way."

"I am not criticizing those who have found sexual satisfaction in other ways. In fact one might feel sorry for them."

Russell also stated that the mother should try to ensure that her son did not follow her example.

The mother, who did not want her name revealed, told *Gay News* that Muir's remarks "really annoyed" her. "You can't say how someone's sexuality will be," she said, "but I hope he will be heterosexual, because then he will avoid the pressures gay people are under."

## s & m in germany

COLOGNE, WEST GERMANY — The Schwule Aktion Köln has proposed a workshop on S & M for the forthcoming International Gay Association conference in Italy. As a preparation for the conference workshop, several leather groups from this country will hold a seminar on S & M/the leather scene from Friday, January 16, through Sunday, January 18, 1981.

During the seminar, the groups will discuss how and why leather groups have to develop a political consciousness about their particular situation, to further the aims of sexual liberation, according to the IGA newsletter.

"It should be noted," says the newsletter, "that the leather scene in West Germany is one of the best-organized facets of gay life, however its members stand with relation to gay liberation. Some 6,000 men and women are members of the various Motor Sports Clubs, which in turn are members of the European Motor Cycle Association, which has chapters in most countries in Europe and affiliations with North American groups. The headquarters of the EMC is Amsterdam. Leather meetings are frequent throughout the world."

"People anywhere in the world who are interested in the above meeting are very welcome," the newsletter adds.

For more information, contact Horst Weinhofer, Kyffhauserstrasse 23, 5 Köln 1, West Germany; phone 0221-214942.

## they do that in public?

BOSTON — An attorney here is looking for people who have witnessed straight sexual activity on a popular Boston beach and are willing to testify in court.

John Ward told *GCN* that he is currently defending a man charged with having sex with another man on Revere Beach. Ward charges police in general with selective enforcement of laws against sex in public places and says the Metropolitan District Commission police in particular, in whose jurisdiction Revere Beach lies, routinely ignore the many heterosexual couples having sex there at night, but arrest gay men for the same "offenses."

Ward says it is very important for persons who have witnessed straight sex at Revere Beach and are willing to testify in court to that effect to contact him at (617) 426-2020 as soon as possible.

# NCTE Votes To Support Holiday Inns Boycott

By John Zeh

CINCINNATI — The National Council of Teachers of English took action at its annual convention here to boycott Holiday Inns International until the chain issues "an express guarantee of non-discrimination against lesbians and gay males as consistent policy."

At the urging of its newly-reconstituted Committee of the Concerns of Lesbians and Gays in the Teaching of English, NCTE urged its affiliates to join the boycott. It also encouraged passage of laws banning discrimination against homosexuals.

The resolutions were introduced to the NCTE's business meeting by Richard Follett, co-chair of the committee with lesbian linguist Susan J. Wolfe.

Both motions took note of the machine-gun murders the weekend of the convention in Greenwich Village. "Sadly," one noted, "homophobia is alive, well, and increasing."

The resolution on convention accommodations passed without debate after Follett reported that

Holiday Inns forced its Ft. Myers, Fla. innkeeper to stop renting facilities to Metropolitan Community Church. Also that summer, the chain attempted a last minute cancellation of accommodations for the Fifth Annual Southeastern Conference of Lesbians and Gay Men in Memphis, Tenn. Only a threatened lawsuit convinced Holiday Inn to relent, but harassment continued (see GCN Vol. 8, No. 13).

The anti-discrimination resolution commended NCTE's expression of concern since 1975 over homosexual issues and said the committee has found that bias still occurs.

It applauded other organizations, including the National and Ohio Education associations, for having passed similar sense-of-the-house stands. It passed with no dissenting votes.

Follett and Wolfe chair the three-year-old committee, originally headed by Louie Crew, now at the University of Wisconsin, and Julia Penelope Stanley, of the University of Nebraska.



A 1978 sampling of NCTE membership discovered that homophobia still exists in the Council. Forty-seven percent (327) of the teachers polled responded, with 56% acknowledging that homosexuals who came out would likely experience overt job discrimination. "Twenty-three percent felt we should not be hired to teach in elementary schools," Wolfe told GCN.

Results will be submitted to NCTE for distribution or publication. The Committee also pledged to prepare guidelines for a non-discriminatory presentation of lesbians and gay men in biographical literature and elsewhere.

## Wolfe Sees Positive Committee Future

By John Zeh

CINCINNATI — Lesbian linguist Susan J. Wolfe came to town for the National Council of Teachers of English (NCTE) convention pleased at the success of her *The Coming Out Stories*, disappointed with the range of contributors to it and her work in progress, and enthused about the future for the NCTE's lesbian/gay committee.

She appeared at Crazy Ladies' Bookstore in Northside to promote the anthology of lesbian revelations edited with Julia Penelope Stanley (see GCN, April 26, 1980) and answered questions on WAIF-FM's "Gaydreams."

Wolfe said the NCTE committee wants to write guidelines for getting "truth" about homosexuals in some of the publications to which students and her colleagues have access in school. "I would like to know when I pick up a biography that Gertrude Stein and Alice B. Toklas lived together and that Alice B. was not Gertrude Stein's 'nurse and devoted companion' for 40 years," she said.

"If it just simply said they lived together, rather than they were lovers, that would do. I'd be willing to read between the lines, but I don't find that kind of honesty in most biographies and other publications. I'd even like to see some pictures of same-sex couples in readers," she smiled.

Wolfe and Stanley have collaborated on the radicalization of linguistics since 1976. Their work on rhetorical uses of sentences structure, sexism in English, feminist literary criticism and lesbian humor has been widely published. Wolfe is an associate professor of English at University of South Dakota. Her doctorate in English is from the State University of New York.

The NCTE lesbian/gay group gained committee status three years ago with the right to publish monographs on lesbian and gay teachers with the council's imprimatur.

Its random sampling of two percent of the NCTE membership discovered, "as you would expect," she said, "there is still some homophobia in the profession," (although the respondents claimed it was among their colleagues). The majority of respondents said gay and lesbian issues had no place in the classroom.

The committee set about subdividing tasks during the convention here. It wants to make available a list of reading materials to familiarize the membership with the issues and revise the poll so that NCTE members "will become aware that teachers and students are still suffering discrimination because of the sexuality," Wolfe said.

The group also wants to produce a team-edited male-female issue of NCTE's Journal *College English*. The 1974 edition sold out. "We had more requests for that back issue than any other," she beamed. "We'd like to do a new one."

Wolfe acknowledged that she and Stanley were sorry that *The Coming Out Stories* didn't receive submissions from a wider class and geographic range. A similar problem has arisen during research underway for *Why Women Marry Men*.

"We've had some difficulty with this," she said. "People are always asking why we are homosexual, yet no one ever looks into the origins of heterosexuality, so we decided to ask women to contribute to an anthology on why they marry men."

"Although we didn't identify it as a lesbian publication, nearly all the coherent stories we've gotten are from lesbians who want to analyze the reasons they married men even though they suspected they were lesbians," Wolfe noted.

"Apparently, the straight women are reluctant to discuss their reasons, or they didn't have any!"

She said it's "unclear whether

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## Board Bans Abortions At Chicago Public Hospital

Compiled by Linden B. Grazier

CHICAGO — The Cook County Board of Commissioners has voted unanimously to support an earlier decision made by George Dunne, Board President, to ban abortions at Cook County Hospital (CCH).

At a public hearing held November 24, Dunne stated that among his reasons for discontinuation of abortion services were a severe shortage in nursing staff, particularly in the emergency and intensive care unit (ICU) wards, and the lack of federal funds or state funds for abortion services due to the Illinois legislature's stringent adaption of the Hyde Amendment, according to GCN sources.

The abortion clinic, which served low-income women, has been closed and its nursing staff reassigned; however, according to a CCH staff member, none of the eight nurses previously assigned to the clinic have been reassigned to the areas specifically cited by Dunne in his claim of personnel shortage.

According to a bill similar to the federal Hyde Amendment that was adopted by the Illinois state legislature, no state funding may be used for any abortion procedure, including abortions for victims of rape or incest, or medically necessary abortions.

According to the CCH staff member, however, neither federal nor state agencies had been billed for the abortion services provided by Cook County Hospital. The staffer said that the funding for services had come from the local level of government.

GCN was unable to reach any hospital administrator for comment.

According to Jane Wilson of Planned Parenthood's Chicago Chapter, the abortion funds were used to provide services for low-income women, a large percentage of which were medically necessary.

In a press conference on the evening of October 9, Dunne issued a "decree" banning abortion services at Cook County Hospital, effective October 10, ap-

parently without formally consulting either the Board of Commissioners (which serves as the hospital Board of Trustees), the hospital staff, or local health organizations, according to the staffer.

The staff member said that the hospital became aware of the situation the following morning when a local newspaper carried a headline about the ban. Official notification of the decree was not given to the hospital until 10:00 that morning.

Two hundred people attended a Board of Commissioners meeting October 20, when the board agreed to hold a public hearing about the ban. The hearing was slated as the first item on the agenda at a previously-scheduled board meeting on November 24.

At the Nov. 24 meeting, representatives from the National Abortion Rights Action League, Mexican American Legal Defense and Education Fund, Health Emergency Referral Service (HERS), and Women Organized for Reproductive Choice were among the approximately 60 speakers presenting evidence to the Board.

According to Wilson, better than half the speakers giving testimony spoke in favor of the continuation of abortion services at Cook County Hospital.

According to *Workers World*, representatives of the anti-abortion organizations Moral Majority and Right-to-Life also testified at the hearing.

On December 2, the Board of Commissioners voted unanimously to support the abortion ban. The Commission did consent to consider a possible exemption in the ban to be made for victims of incest and rape, and is currently requesting information on the subject from the Illinois attorney general's office.

In the meanwhile, according to the staffer, though one woman who faced a life-threatening risk did receive an abortion at CCH after the ban. Another four women have been admitted to the hospital for complications re-

sulting from self-induced or home abortion attempts.

According to the staffer, the board's vote to support Dunne is "clearly . . . the political machine in motion." The staffer said that Democratic board members are supporting Dunne because he is a Democrat, and that Republican board members are taking an anti-abortion position in support of Sen. Henry Hyde (R-IL), the author of the federal Hyde Amendment banning Medicaid funding for abortions.

## Cincy Activists Protest Store's Violent Sex Wares

By John Zeh

CINCINNATI — An *ad hoc* group of men and women picketed Dr. Feel Good's boutique during its grand opening here because it found the store's self-proclaimed "bizarre and unusual specialties" promoting violence against women.

"Violence against women doesn't feel good," said Sue Hull of the Lesbian Activist Bureau after meeting with the owners.

The evening after a few activists notice a display featuring naked mannequins, representatives of the *ad hoc* group met with store owners and demanded the bondage gear — a harness, studded collar, leashes, handcuffs, small guns, bandages, and allegedly a bloody breast supposedly cut off the female mannequin.

The owners removed some of the items from the store window, but members of the group continued protesting because, they said, they believe violence is directly related to distribution of materials encouraging harm, such as those displayed by the store.

Between 60 and 80 people picketed the store and its neighboring super-head shop, The Cupboard, both owned by Nancy and Phil Loshin.

The protesters chanted, "2-4-6-8, we won't take woman hate" and "9-10-11-12, get that

junk off your shelves." They complained against some of the store's T-shirts that said: "Liquor up front, poker in the rear," "When in doubt, whip it out," "Give me head till I'm dead," and "Super fucker."

The *ad hoc* group linked up with the six-month old Cincinnati Women Against Violence Against Women (CWAFAV) and continued its picket nightly during the holiday shopping season.

The Loshins declined to talk to GCN, but told a Cincinnati *Enquirer* reporter that the merchandise merely satisfies people's "desires and fantasies." A man who described himself as the Loshins' contact with the gay community told the Greater Cincinnati Gay Coalition (GCGC) that the shop was designed for gay people. The owners have told protesting women that their merchandise is "what gay men want."

Men from the anti-sexist, mixed Cincinnati Men's Network and some individual men joined the pickets, but women leaders said they were disappointed at what one called "apathy" among local gay men.

GCGC was not able to reach consensus on an attempt to support CWAFAV's efforts; representatives from two member groups urged support for gay-oriented shops and acknowledged

that some people do get pleasure from pain.

"Things like rape increase when pornographic materials and displays such as this are used to sell products," protester Leslie Clayton told GCN.

The protesters distributed a leaflet saying, "In the midst of the skyrocketing rape rate with the Clifton community [here] and especially in the holiday season when battering is at its highest, [the Loshins] have irresponsibly opened their store."

The shops are located adjacent to the University of Cincinnati, where incidents of attacks, rape and a kidnapping have occurred recently.

The store sells "chest covers," T-shirts imprinted with wild slogans, and other "sexy" or drug-related items.

"I'm ordinarily supportive of free speech," said Quaker gay activist Ron Rucker, "but this display is obnoxious."

The protesters caucused nearby the first night to discuss demands, realizing that their demands could be interpreted as violating the Loshins' First Amendment rights of freedom of speech. (One heckler mistook the protesters for Moral Majority members.)

Phil Loshin has been cited to court by Hamilton County Prosecutors.

Continued on Page 6



# Speaking Out

## The Segal Statue: Another Viewpoint

By Katherine Davenport

The beginning of gay resistance was the struggle against the Catholic Church. It is impossible to separate out specific gay resistance to the Church, since all anti-Catholic opposition is subsumed in history as the "heretical" opposition. But the heretics were waging war for the salvation of their entire culture, which included free love, and gay liberation was an inseparable component of the general fight against Catholicism.

Sam Deaderick  
*The Freedom Socialist*, Fall, 1978

In 1897, the Scientific Humanitarian Committee (SHC), the first homosexual rights organization in the world, emerged in Germany and flourished for more than thirty years during a period of deep social upheaval.

Concurrently, a social democratic workers movement was swiftly growing. The German women's movement was actively fighting for equal civil rights, abortion rights, marriage and divorce law reform, and equal educational opportunity . . . . The primary focus of the SHC's work was the repeal of Paragraph 175, the German penal code's anti-homosexual statute. An international campaign was launched in 1897, and before the campaign was halted by the Nazis, over 6,000 signatures were gathered from prominent medical experts, cultural leaders, writers, and philosophers . . . but anti-homosexualism was central to the Nazi ideology of white male supremacy, and when the fascists rose to power, the German gay movement was entirely destroyed. Many of its leaders fled, and many of the activists who remained were arrested and sent to Hitler's death camps.

Throughout its long rise and swift fall, the German gay movement remained limited to a strategy of single-issue reform. Strong ideological and organizational ties were never cemented between the gay movement and the feminist or labor movements. . . . Socially vulnerable and relatively isolated, gays were easy prey for the Nazis.

Sam Deaderick  
*The Freedom Socialist*, Winter, 1978

Yes, the lesbian and gay movement is an international one with a LONG history. Contrary to what many native New Yorkers might want to believe, and what numerous "leaders" have misled some of us to believe, the movement didn't begin with the Stonewall Rebellion. Granted, the Stonewall incident was a significant turning point in the history of our movement, but to misrepresent it as its beginning is to discredit the work of thousands who went before us and dedicated their lives to the struggle for our basic human rights.

If the sole basis for deciding the location of the controversial George Segal sculpture titled "Gay Liberation" were that it be the birthplace of the movement, it would rightfully belong in Germany, not in Christopher Park.

If the Mariposa Foundation, which commissioned Segal to do the statue, wanted to place it in a location which truly reflects the internationalism of lesbian and gay liberation, they would put it in Amsterdam. Instead, they have opted to hype the Christopher Park location which has resulted in much irritation on the part of local residents of all sexual identities and polarized lesbians and gay people nationwide.

Something constructive may come out of the mess currently surrounding the statue despite the elitism that created that mess, but not before much hard work and energy is expended by members of the community whose politics are not so traditionally white-

heterosexual-male- (read "patriarchal") in orientation.

Even more disturbing than the amount of money being poured into the statue extravaganza, than the lack of effort to find a lesbian and/or gay artist to render it, than the buying of votes on Community Board II to approve its placement in Christopher Park, and the resulting justified anger on the part of those people who have to live with it, is the attitude of those most vocally supporting the statue toward anyone who disagrees with them and their total lack of consideration for the results of placing the statue in Christopher Park.

Non-gays and heterosexuals who oppose the statue are automatically labeled "homophobic" — a tactic which has worked rather well for the pro-Christopher Parkers; lesbians and gays who oppose the statue and/or the location for ANY reasons (*many* of them valid) are labeled "reactionary," "totalitarian," or otherwise condemned for being free thinkers, having a more enlightened and/or different political perspective on the reality of the situation, and not going along with what the Mariposa Foundation has determined to be the "national gay leadership." Bruce Voeller, one of those "leaders," claims that those who oppose the statue being done by a heterosexual are sexist.

This entire effort smacks of elitism and a failure to even attempt to get in touch with the grassroots community on a national level. And why TWO identical statues, one in New York and the other in California? Why not share the wealth and have another artist render something different? When asked about this Voeller replied that the second casting (for the second statue) cost as much as the whole original project (artist's fee, foundry fee, and installation) because Segal's fee had gone up so much since the original agreement! This still doesn't answer the question: Why TWO identical statues?

If the desired effect is to commemorate the Stonewall Rebellion, a plaque on the wall of the Bagel And might be more appropriate; but, if the truth be known, that's not what this is all about. Is it about Bruce Voeller's rise to "stardom"? Partially. Is it about white heterosexual liberalism? Partially. But is it about lesbian and gay liberation? With all due respect to the sculptor, I doubt it. It certainly is controversial; and, yes, it IS political. And long live political art! But will it?

When asked how long he thought the statue would last if placed in Christopher Park, Voeller answered, "Several hundred years." Many of us here in the New York community are not equally convinced of its longevity. Voeller thinks that the Park is a safe place for the statue because of the fencing around it and because the heavy foot traffic in the area, which is "heavily gay" will protect it. Personally, if the statue is going to be placed in New York City, I suggest that it be in a safer location; perhaps in the lesbian/gay community center, if there ever is one.

On second thought, that may not be such a safe place either.

**"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108**

## Community Voices

### heterophobia

Dear Editor:

(Re: *GCN* story: "First Night Cancels Gay Reading")

As one of the gay poets invited this year by the First Night Committee to read at Boston's annual New Year's celebration, I was most surprised to find out by reading the *Real Paper* and *GCN* five months later that First Night is being accused of "saying no to gays." I understand the issues of "questionable language" and have on occasion myself been put off by the purely scatological content of certain "poets" works. But I am totally confused when the Board is attacked as being "homophobic" when, in fact, five gay poets have been included in the roster of poets slated to appear on that night. I wonder if we are simply not displaying a little heterophobia, or witnessing the personal anger of a few individuals from whom the balance of power has shifted when the committee simply wishes to introduce a few new poets who have not read in past years at First Night, at either the gay or straight readings, both of which have tended to be rather repetitive in recent years. Hopefully, true poetry speaks to the human condition — regardless of one's sexual preference — and will fare well under any audience.

But there is another perspective from which to view the situation, and that's this: in terms of political development theory. The theory, simply stated, is this: that "in the course of human events" (they say) whenever a change is about to occur (and this is said in terms of entire nations) separatism is the first stage in the development of change. Witness this in terms of gay, black or feminist liberation, or in terms of the development of India, China and even Iran in the twentieth century; and that during this process of "individuation" and "collectivization" — the true "revolution" will occur "within" — that something will change in the individual first, and that then he will be able to hopefully go back into the world and use this knowledge in the wider

community.

I guess, from my perspective, I thought that this political process had occurred for the gay community in the sixties and that we were ready to go back to the wider community with the gay strength we had mustered then to confront whatever may lie ahead in the '80s. What I am asking, then, is this: in this age of the New Right, of the new, destructive machismo we see from a third-rate actor like Reagan, can the gay community politically afford to hold a "separate, but equal" gay poetry reading on New Year's Eve, distinct from the community at large, and thus remaining on the fringes of society as minority groups have traditionally done? Or will gay people be able to sit arm-in-arm with their lovers next to straight folks doing the same, and thus be equal, but no longer separate?

In the past, when I have been asked to read my poetry at rather "large" Boston literary events, such as the 1977 Boston *Globe* Book Affair, I have not hesitated to read gay poems, even though my audience was primarily a straight one (at this year's *Globe* Book Festival, I chose to concentrate on discussing the situation in Poland). But I can assure you that I intend to read several new gay poems to whatever audience shows up for the First Night Poetry Reading this year.

Although some of the other gay poets on the bill, for whatever reasons, choose to remain publicly closeted on this occasion, the supreme irony is that the First Night committee has performed more than we could have ever wished for. Since a separatist gay reading is also now scheduled to concur with the official reading, the general public will be hearing our message loud and clear at not one, but *two* poetry readings this year, both from within and without its own ranks: *Say it loud, we're gay and proud!*

In solidarity,  
 Ed Cates  
 Somerville, MA

**GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.**

The results of the GCN Board elections are in and the new board is:  
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 Richard Burns — President  
 Kevin Cathcart  
 Ian Johnson — Clerk  
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 John Ward  
 Ken Westhassel

## spreading the word fairie dust

Dear GCN,

I've just dispatched a check to your medical insurance fund drive. As one who, at 32, has just this year landed a job that affords medical benefits, I know what it's like limping along on \$75-100/week hoping nothing happens to you. Good luck.

But that's not why I'm writing this. Rather, I have a complaint and some kudos to get off. The former has to do with your not running the announcement I sent you of the Friends (Quakers) for Lesbian and Gay Concerns meeting here Oct. 10-12. If *GCN* is supposed to be, or approximate being, the "paper of record for the gay 'movement,'" then it seems to me you ought to have run it. I was amused to note that the pacifist journal *WIN* ran the announcement while neither *GCN* nor *The Body Politic*, my preferred gay papers, did. Even the rightwing gay paper *The Advocate* ran it. Apparently the progressive gay papers don't feel solidarity is as important as either pacifist or reactionary gay publications. Nonetheless, the meeting was very successful, with several attending from the East, anyway.

Bitching aside, I want to convey my continuing appreciation of the Book Review and the weekly centerfold features. As a public library worker, I'm constantly routing your favorable reviews to our acquisitions office so that the system's collection of good gay stuff might increase. I suggest, though, as an aid to me and others who are nudging their libraries from within and without, that you include the ISBN number in the bibliographic citation at the beginning of each review.

I also quite often send a centerfold to someone I know working in a related area. For example, I sent the interview with the two gay Cubans in Boston to a friend who, as a Cuban-born American, has been concerned with helping the gay Cuban refugees this year. I've also sent features on disabled gays to another friend whose professional interests include library and information service to the disabled. This habit of mine I hope spreads *GCN's* influence.

Finally, you have my thanks for not closing debate in Community Voices, so that the late but thoughtful and intelligent contributions to a controversy isn't squelched. I've found this usually means clawing one's way through mounds of troglodytic gay male misogyny and an occasional off-the-wall lesbian interpretation of gay male sexuality, but it's worth it. Even at their most stridently wrongheaded, gay male and lesbian crackpots seem so much more literate than their straight counterparts!

Best,  
 Ray Olson  
 St. Paul, MN

Dear Editor,

It may seem belated to comment on the Radical Fairie feature ("Who are the Radical Fairies?: Two Perspectives") yet the issues raised are pertinent, as is what was deleted from the interview with Jerry Gerash.

Having a copy of the transcript as submitted, *GCN* chose to edit out what I believe to be central and pivotal to the entire conceptual understanding concerning men, power and attempted changes in gay men's interactions.

Specifically, the sections deleted were classism and the structures in which financial accountability is discussed along with the \$90 conference fee. This same discussion included dialogue around privilege of those with their fee paid and those who worked in the kitchen to pay.

In conclusion, my part is that while the other perspective of Boston attorney John Ward dismisses these issues as some kind of personal obstacle and is printed by *GCN* a probe of these attitudes would seem worthy even if it were necessary to continue the article in a following issue, much in the same way as "Random Lust" is continued weekly.

Signed,  
 Terry Murphy  
 Joplin, MO

**A Prison Project is now being formed to support GCN in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.**



## Wolfe

Continued from Page 3  
we'll have a balanced anthology, although we requested them" from straight women and Third World women as well as lesbians. (Submissions may be sent to Persphone Press, Box 7222, Watertown, MA, 02172. Cassette tapes are acceptable.)

Wolfe is happy her book has validated the experience of naming oneself as a lesbian in American society. "It's been successful," she said. "even adopted for a gay studies course at the University of California, Berkeley.

"There's a tremendous effect in reading these stories. You get tired in the middle. You have a tremendous sense of the effort these women went through putting their pain down on paper. But ultimately, as you get almost through the book, there's a real feeling of exhilaration that 'we've done it! We've put it out on paper,' and, in fact, that means we've claimed our identities permanently, created a book, a historical artifact, and now it doesn't go away!"

"I suspect we really had an oral tradition of coming out stories," she added. "Lesbians would sit together, talk about how they handled things that happened to them, or who didn't know yet, or what would happen when mother or the boss or children found out. But we had never seen them collected in an anthology."

Wolfe is also pleased that there are now three such collections.

One bonus of doing the book was establishing a network of supportive lesbians. "And some of us cried a little when we got in touch with women we hadn't heard from in years," she said.

## Wallflower

continued from page 12

do as well — other political groups that deal with left issues and class issues — is humor. A lot of left theater has had that real sense of gloom and destruction, but we are very, very funny. And that is our ace in the hole. We make people laugh — from the bottom of their guts.

### The Future

LS: Do you have any long term perspective or fantasies of Wallflower continuing or what you want to continue for yourselves?

LN: We want to go to Europe and we want to go to Cuba. And we want to come to the East Coast and we want to get a manager so that we can make a living at it, and so that it will be something that will carry on, and, hopefully, people can come in and out of it and it will have a politic that stands for something — a name that people can plug into.

LS: What is the commitment to the group that allows you to think about moving from the West Coast to the East Coast?

KK: We all know that we have to move. We just know that because we all want to perform, but we don't want to tour as much, so we all know that we have to move. It's going to be very hard, because we have lovers that we want to come with us, and if they can all come or not, it is a big deal. So it might not be as expedient as we think it should be. We must not be very stable in terms of community. I don't know, some people need to settle down once they get a certain age, and they have to stay there. And I guess none of us are like that.

LN: In a way, we are sort of each other's family. This is our home, and because we've been touring for five years, we haven't been able to settle down.

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# The Spirit Of The Beehive Gays, Lesbians & The Mormon Church

By K.F. Huck

The world of the beehive is one of industry and conformity. There is honey to be made, babies to be raised and a home to be protected. The hive mind cannot accept a queen who would rather fly free than be an automated egg producer. Nor is there room for the drone who would rather make honey than have his stinger and guts ripped out in defending his busy society.

Certainly the beehive is an overworked metaphor. In the great cities of this country, with their rampant individualism, it would seem to have no validity at all. But in Southeastern Idaho and Northern Utah, where the most powerful cultural and political influence is the Church of Jesus Christ of Latter Day Saints (LDS), the beehive is a living symbol. For it is the image used by Joseph Smith and Brigham Young as the pre-eminent example of how a modern, Christian society should behave.

But as much as the self-styled prophets of Mormonism may insist on the opposite, people are not bees. Although the state capital of Utah (and center of a vast religious empire) even Salt Lake City has its share of nonconformists. But somehow, most people in the Salt Lake underground look incredibly alike. But other writers have covered the strange sexualities of Salt Lake City in more depth than I can.

My subject is the city of Pocatello, Idaho, located 150 miles north. With its population of approximately fifty thousand, the "Gate City to the West" is the second largest urban area in the state. Called the "Gate City" because it was and is a major crossroads for the rail companies, it is also the home of a small state university and renowned in song and story as the place where Judy Garland, in her role as Esther Blodgett, was born in a trunk.

But even though locals are proud that their city is the "only Pocatello in the world," that mark of individuality

is one of a very few approved by the hive mind. In certain parts of local society, to be non-Mormon is to be a non-person. This is especially true among young people.

In the local schools, Mormon teachings are accepted for school credit. Many local teachers see nothing wrong with the Church and the State working hand in hand. "It's always been that way," is the usual reasoning.

A friend of mine who was pleased that his daughter had not made the high school drill team, was less than delighted at the reason she wasn't acceptable. She was not LDS, and therefore would not "fit in."

Heidi Piel, a young lesbian attending Idaho State University, says that she, however, did not find the Church too oppressive. "In junior high, you just had to fit into their way in everything going on. In high school, everybody had their own group and I didn't think Mormonism was too overbearing. It was overbearing in the fact that if you were elected to an office you were probably Mormon, and that sort of thing. But as far as doing whatever you wanted to do, if you left them alone, they left you alone."

And leaving them alone includes letting them have their "release time." In high schools, students have permission to use an hour per school day to devote themselves to religious pursuits. That is, they are "released" from regular school study. Up until a few years ago, students got credit for religious study. Now religious classes only count as an hour towards the required amount of attendance. By law, of course, any religion may utilize this "release time," and occasionally there are Catholic or ecumenical classes. But there is no room for doubts about what Church "release time" was created for.

Even before the Church had a stranglehold on the community, in the days when Bannock County was proud to be the only Democratic, working-person's stronghold in a Republican state, the hive mind was hard at work. In 1948, when my father was beginning his career as a columnist, he dug up a controversial story that made his fame and started a newspaper war. In 1976, when he retired from a California newspaper, he boasted to me about how many papers his "Off The Beat" column had sold.

"We are launching this column today with one of the strangest 'love' stories ever told," his first column began. It was the story of a woman who preferred her own sex. After numerous affairs, she had settled down with the woman she loved, and with a doctor's certificate and an out-of-state marriage license, she had married her. After many years of being respected members of a neighboring community, the couple had decided to adopt a child. This was reason enough for the Pocatello *Post* to attack them. After all, a child's happiness was at stake.

"Whatever the present legal sexual status of the 'husband' and 'father' of whom we are writing," the col-

umn continued, "it is common knowledge that she was given the girl's name at birth, wore dresses when she was a child and while in high school had dates with boys."

The first responses to this story (which, according to my mother and some others, effectively destroyed the lives of the couple in question) were negative. Old timers of the region felt that whatever anybody did was their own business, and that the gossips involved should look to their own households. But most of the later response approved the columnist's "courage" in attacking two people who were obviously trying to destroy the very fabric of the American ideal. Transsexualism and homosexuality were called, "the lowest form of vice known to human beings." One writer, who boasted of having a "real wife" at home said, "To dwell on the matter at great length without vomiting is impossible."



Dan Alkofer, Downtown Pocatello

## A Voice From Pocatello

**K.F. Huck:** When did you decide to come out and how did you make the decision that you were going to?

**Dan Alkofer:** The best I remember, I decided to come out on a trip to Los Angeles in '76. And I made the decision when I got there.

**KFH:** Why? What were the reasons behind that decision?

**DA:** It was definitely my own initiative from top to bottom. I just saw someone that intrigued me. It was the first encounter I'd ever had with a man. And, uh, I just pursued the situation.

**KFH:** How old were you then?

**DA:** 35

**KFH:** How long after you came back were you closeted, or were you at all?

**DA:** That depends. Closeted from whom?

**KFH:** Closeted in your family.

**DA:** Well, the only important closet involved there was my wife. And I didn't tell her anything about the few encounters I had had up till the time I told her the following February.

**KFH:** In 1977?

**DA:** Yeah. And that was after I'd had a couple of brief discussions with a psychologist, locally.

**KFH:** How did you make the decision to come out in this community? Were you ever really nervous about it?

**DA:** After I talked things over with my wife I felt, I guess, the first hurdle was over, and I knew that a major change had taken place in my life: that sex with men was going to be very important to me. And I didn't really see how I was going to resist seeking out some encounters with men. And I did this, just on a rare basis. I met people locally through what you might call, or what I've come to know as, the "usual channels," but which I really didn't know very much about at the time. And I'd always had a very close relationship with my wife and I didn't "disappear" much. I had not hung around in any bars, I had not gone bowling with the "boys" for years and so my wife knew that I was going out and it was very, very disturbing to both of us and the relationship. There seemed to be no way I was going to stop doing that and it broke down what we regarded as "marriage."

**KFH:** Did you come out completely on your job after your marriage?

**DA:** No, I didn't come out on my job. I don't know that I've "come out" on my job yet. I don't wear a lambda button to class.

**KFH:** No. That's not what I mean . . .

**DA:** I know, but I came out because some people asked me if it was true that I was gay and I saw no reason to lie about it because I hadn't really felt any guilt about it. And that's been my policy ever since. I don't lie about it but I don't usually volunteer that information in any conversation. But I think probably just about everybody who has any interest at all in knowing that sort of thing about people knows that about me. Although I haven't taken a poll. I don't know.

**KFH:** What do you think the situation is for people like yourself in Pocatello?

That is, what is it like for people who are known among their friends and possibly on their job as being gay, but not generally? What do you think the situation is for people who are known to be gay?

**DA:** I don't find it uncomfortable at all. The only thing that I have lost is a certain social connection, I guess, in the straight community, mainly tied up with married university couples, who got together on various social occasions. I did find that an interesting thing to do but I have found it to be certainly replaced by a largely gay social situation in this town that occupies me as completely as the other did. More so, I mean my social activities now are much more extensive now than they were when I was married. Now then, about people like me, I think the biggest factor that's been of help to me, as I mentioned before, was that I didn't feel any guilt for this — despite the fact that I was doing harm to my marriage. There was some guilt about that but absolutely no guilt about recognizing I'm a gay man. None whatsoever. And I was prepared to do whatever I had to to deal with that.

There are a lot of other people in this town that do not have that freedom, because they do not know how to deal with it. They're frightened of having people know that they are gay and this inhibits them, makes it awkward for them, it makes them fearful of everything. There are not very many mature men in this town who are openly gay. And that greatly inhibits the growth of a gay community in this town — indeed in the whole area. There are a great many gay people who when around other gay people are very open. But gay people are spread very widely in professions, different jobs, different age groups, different family situations, for heaven's sake. There are a great many gay people and it doesn't take that long to know who a lot of gay people are, but this is not a community that encourages, in any way, people to be very open about their sexual orientation unless it's very straight.

**KFH:** Do you think this is common in most middle-American cities or that the Mormon population has a great deal to do with the attitudes?

**DA:** Well, the Mormon influence has a great deal to do with it. There may be

If possible, things have achieved greater sameness than ever before. David Braley, a young man active in gay politics and the Libertarian movement, comments on the Mormon influence: "Just speaking on a personal level, I think it is much more difficult in a community like this, with the cultural background like the Mormons. There's a stronger consequence [in coming out] especially with friends, with family, even where you work. It's a much stronger consequence than it could be in a bigger city where it's more likely to be more tolerated."

When I asked David what he considered the greatest anti-gay influence in Pocatello, the Church or the very nature of small-city life, he was forceful in his reply: "As far as the immediate area, it's got to be the Church; it's definitely the Mormon Church. You know the current Moral Majority movement seems to be a likening to that."



Photos by K.F. Huck

You know many Mormons may not like Reverend Falwell, but they'll certainly resound his sentiments."

Nor is it surprising that in this community where the Church influence removes gay people from straight friends and jobs with regularity, the local police have an excellent reputation for non-harassment. "Why bother to attack an already downtrodden minority with little or no solidarity," is the current opinion.

Heidi Piel comments that even though local feminists are well organized, the lesbian community offers no support groups for its younger members. She thinks that gay men have more opportunity for organization, but they do not seem to have the desire.

People who live in more cosmopolitan and secular cities may find it hard to believe that any church could have such a hold on a community. (Mormonism is secular when it comes to materialism. Many consider it quite appropriate that a statue of the first Church President, Brigham Young, stands in downtown Salt Lake City with its back to the Temple and its hand out towards the bank.) To comprehend the tight grasp in which the Church holds any region that it dominates, it is necessary to understand some of the principles by which Mormons live.

Firstly, the LDS believes in an active rather than passive religion. A devoted member may spend over half the week working on church business. Men join the Aaronic priesthood and many go on to become missionaries, ward teachers, bishops or may hold one of the many other church offices. Women join the Relief Society and provide aid and comfort to the sick and destitute. The member who does not participate had better have a reasonable explanation for such inactivity. In fact, so busy are these bees, that one night of the week must be set aside for the family. If you ever see a bumpersticker reading "Happiness is Family Home Evening," you'll know that it refers to Monday night in a Mormon household.

The second important principle is the belief that God inspired the Constitution of the United States of America. A direct descendant of the ancient worship of king and emperor, this might be called "The Divine Right of Presidents." In 1975, Ezra Taft Benson, then President of the Council of the Twelve Apostles (a group in the highest reaches of the LDS hierarchy) said, "No nation has ever perished which has kept the commandments of god." It follows that anyone whose actions may be construed as having a negative effect on our country, or on those ideas "which made our country great," may be considered evil, unholy and damned.

It should come as no surprise then that the Mormons revere above all else that building block of the conservative community, that basic unit of Republican reasoning — the family. For our purposes, this is the most important tenet

of the faith. Anything that adversely affects the family, adversely affects the Church and the State and is therefore evil.

Unfortunately, the family in Mormonism is acceptable only in its most nuclear state. Mom takes care of the kids and the house. Dad earns a living and protects his family. Children obey their parents. Nobody drinks, smokes, uses coffee or messes around. No drugs, no premarital or extra-marital sex. Men and women are married for eternity.

Of course, a number of other religions have similar rules. What differentiates the LDS view of the family from that of other religions (with the possible exception of the Ayatollah Khomeini's) is the zest with which church leaders protect it. Opposed ideas of what a family might be are not tolerated. Members whose actions or words imply heretical beliefs are forced back in line or kicked out.

After one understands these principles, it is easy to see the tragedy of Mormon feminists and homosexuals. Unable to live within the Church society as it is, they are even less able to live outside the religion which has nurtured them from birth. Non-Mormons may find out what it is like to be caught between two worlds by following the continuing crucifixion of Sonia Johnson who was excommunicated for her pro-feminist stands, or by reading a small book called *Prologue: An Examination of the Mormon Attitude Towards Homosexuality*.<sup>4</sup>

Johnson advised women to tell the LDS missionaries that representatives of a misogynist church were unwelcomed in their homes. For this she was excommunicated. (This means that she will be unable to join her husband and family in heaven for eternal union.) Originally the very image of the docile LDS housewife, Johnson became a feminist when she discovered the darker side of such a woman's "exalted" state.

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#### Footnotes

1. Sam Hanson, "Off the Beat," *Pocatello Post*, March 14, 1948.
2. Letter from G.T.L. recorded in "Off The Beat," *Pocatello Post*, March 22, 1948.
3. Ezra Taft Benson, "Problems Affecting the Domestic Tranquility of Citizens of the United States of America." A speech delivered at the Public Forum on Domestic Policy, Denver, CO. Oct. 22, 1975 from *Vital Speeches*, Feb. 1, 1976.
4. Anonymous, *Prologue: An Examination of the Mormon Attitude Towards Homosexuality*. Edmund White, in his *States of Desire*, reports that *Prologue* can be obtained by writing to Prologue, Box 8666, Salt Lake City, UT, 84108. I obtained my copy by writing to the Cosmic Aeroplane Bookstore, 258 East 100 South, Salt Lake City, UT 84111. It's published by Brigham Young University, Provo, Utah. © 1978, Prometheus Enterprises.

religious factors that rival it in other towns. I don't know of any widespread religion that thinks that it's just ducky to be gay. But certainly the, if I may coin a phrase, devilish Mormon homophobia has destroyed many gay people. It has destroyed them. It has turned them into monsters. The percentage of gay people among Mormons is just as high as it is in the rest of the population, but the Church is so homophobic and its preachments are so strident among its members and the members themselves are so often so strident defenders of their religion and promoters of the correctness of their religion that it creates a very difficult atmosphere for a person in this town to come out gay in a healthy way. The only reason that I could come out in a healthy way was that I didn't give a shit about Mormons. Maybe more aggressively than that, I hate what the Mormon religion stands for in terms of the perversion of the human spirit. That was a great encouragement to me, I mean I didn't have to worry about that at all.

**KFH:** Yeah. You said a lot of good things. I am a Mormon-phobe so I can hear a lot of what you're saying. Do you have any other general comments about what it's like to come out here?

**DA:** I just think it would be interesting to have more on the record about how the gay community functions in a town like this. Because so far, we've got sort of a negative picture and I don't see it as being all that negative.

**KFH:** Sure. And if you could say something about the "usual channels."

**DA:** Yeah. The usual channels for most gay people in this community include a bar that is not exclusively gay but which has no problem with a gay clientele and where people are very open in the bar. It consists of various cruisy situations, areas, for some people who are into that. There are more and more well organized parties in public establishments, gay parties in hotels and other public places, and the usual round of simple parties in homes and week-end events. The gay population here is a fairly close one. A lot of gay people have close gay friends. People tend to have close straight friends as well. Aside from a strongly Mormon influence, I don't think the straight community is uptight about gay people.

**KFH:** Why is that?

**DA:** A great many people in this town just have a rather liberal temperament. They take people one at a time, at their own values. I suppose that the university being here is an influence in that. It tends to draw people who have a broader range of experiences, more liberal and humanitarian attitudes than might otherwise be the case. Though just recently, a private theatre group, composed of the more "liberal" members of the English and some other departments, have started rehearsing a play by Alan Steinberg (a New Yorker in the English department) which has one of the more blatantly homophobic swishy faggot characters that I've seen in recent years. I don't think that the university is as free as it would like to pretend.

There are shreds of cosmopolitanism in this town, which assist the integration of gay people into the community. Gay people are hired to do jobs and quite

commonly they are known to be gay by their employers and the employers are more concerned about whether they do a good job or not.

The gay people here are not particularly wealthy, so that it isn't some glittering social situation. But it isn't that much for this community in general.

Entertainments are not very grand but they're enjoyable and the people here know how to have a good time. Many of the gay people here realize that it's important to make contacts with more cosmopolitan areas and they realize there are dangers in being too isolated. They go places. Many people leave here permanently. They find the gay situation here to be too confining. After all, there are no subway tearooms in Pocatello.

**KFH:** But doesn't Ross Park function as that at times?

**DA:** Sure. It's a cruisy area on a good day. People find each other in all kinds of situations. I mean shopping centers, you know.

**KFH:** Yeah, I remember the first time I figured out how much cruising was going on at the climatized Pocatello Mall. I was shocked.

**DA:** One thing it's important to say is that there are a lot of people in this town who will have nothing to do with the bar, for several reasons. First of all it's a dive. In the second place, it's a bar and a lot of gay people do not drink. In the third place, there are a lot of gay people who are sort of closeted and would rather not be seen in a bar that has a reputation for a gay clientele. Or it's just not cool to be seen in any bar. It's not cool for public school teachers, for example. So of course there are alternate means of people getting together. Gay impulses will find a way. They may not find it as easily as people living in other places. There are a lot of people who live very frustrated, sexless lives in this town. But that's probably their own fault.

**KFH:** Then what are the benefits of living here?

**DA:** That is obvious to anyone, gay or straight. There is relatively clean air, easy access to unpopulated, scenic areas, a relaxed pace of life. Few jobs that anybody has here are really hysterically taxing. Very few people are going to get an ulcer on their job.

I don't know whether this fits in, but I would sure like to say it. Most of the bars in large cities, in my experience, are neighborhood bars. If somebody new walks into the bar they are instantly recognizable. There is a great danger in city living to become very insular.

**KFH:** Yes. When I was in New York, I found the New Yorker type literary society very provincial.

**DA:** Yes. Isolated from the rest of the world — to occupy the same bar stool every night, to talk with the same friends, to live nowhere in the middle of Los Angeles or Manhattan Island. Living in a large city is no guarantee that your life is going to be meaningful 'cause you can waste your life there, perhaps with greater ease, than you can waste your life in Pocatello.

# Dance

## Wallflower Order Dance Collective

With Nina Fichter, Pamela Gray, Krissy Keefer, Laurel Near and Lyn Neeley

Produced by Allegra Productions  
Berklee Performance Center,  
Boston, December 6

By Lee Swislow

I left the Wallflower Order Dance Collective performance and I knew exactly what I wanted to do. I got into my car, began driving down Bolyston St. in Boston and I screamed — long, low, deep screams of the emotion generated while watching the group perform.

The Wallflower Order is a dance collective started over 5 years ago in June, 1975. Laurel Near and Krissy Keefer are original members, Lyn Neeley joined in August, 1975, Nina Fichter has been with them three years, and Pamela Gray for one year. Currently on their third national tour, they performed in Boston, Dec. 6, at the Berklee Performance Center. The concert was produced by Allegra Productions.

Wallflower dances, talks, sings, acts and jokes. They are also a very political group, doing pieces about growing up female, imperialism, violence in society and the struggle between the workers and the ruling class — to name only some of the

topics. They hope with their concerts to move people toward political action.

Although there were some pieces that I didn't understand until I read the program notes, in much of their work, their politics are very clear and integrated. And those were the pieces that created the most emotion.

I laughed a lot in "Pieces of Lies." Dealing with the roles many of us were taught in childhood and our need to break out of them, it combines much of what Wallflower does best — humor, dancing and acting. The script, written by Timothy Near, was based on her interviews with each member of the collective, and it reflects each woman's past personality. These women seem quite familiar with all the subtleties of their roles. I especially liked Lyn Neeley, the girl who played with the boys, beat everyone in arm wrestling, and never wanted to wear a bra. Yet puberty does come, her breasts grow, the outside pressure builds, and she ends up shy and awkward at the junior high dance, seeming not quite sure who she wants to please, the boys or the girls.

I wanted to cry during "Sisters." Here, they sat in the corner of the stage, taking turns talking about their different growing up memories, as others danced and acted the words. My tears

came from the power of my own family relations, from the openness the group was sharing with us, and because there was so much love in that piece — for their sisters and for each other.

I felt angry during "Defiance," by deaf poet Dorothy Miles. Signed and performed first by Laurel Near, and then in unison by the entire collective, it is one of their most powerful pieces. Seeing and hearing the poem, the message is very clear — we will no longer repress our righteous rage.

Mostly, I was in pain during "Hospital" and "Prison Poem."

The feminism before was a reaction, a very strong emotional thing that was totally justified, but out of that reaction we have developed a strong sense of who we are and what we need to do and where we need to go. In the concert, we do a song about being in the collective, and putting collectives in a context — collectives can't exist in capitalism, they really can't — so we come out for socialism and the destruction of imperialism as women; in this world. That's what we want to do.

LS: Have you been actively trying to broaden the audience that you perform for? In a lot of ways, your natural audience is the lesbian community.

LN: We want to do that, but we don't have enough energy in our group. We know there's things that can be done, but we don't have the woman power to do those things, so we're looking for a manager because we do want to do that. There's little things like selling tickets for half price at run-away homes that we try to encourage producers to do. But as far as actively reaching out, I think that just the content of the show is the thing that has changed audiences the most.

LS: Have you gotten any negative stuff from the women's or lesbian community in terms of being feeling upset that you're less anti-man?

KK: Our lesbian statements are so powerful. There's something for everybody and we're so much about women, especially white, working and middle-class women's experiences. Even if you're a lesbian, you don't feel like you need to talk about lesbianism in every single dance, in every single aspect of the work. It's so much about being a woman. Being a lesbian is not all that we are. And people have given us tons of support for the political development. Everyone's politics are developing right now, so it's exciting to be a part of that.

The Tour  
LS: How long have you been on tour right now?

LN: A month and a week. It's a six week tour and we have a week to go.

LN: Most of the day, most of the 24 hours we are in a space this big, as big as this room together, in the dressing room.

KK: In the restaurant we sit at a round table, we're in this five by five space constantly.

LS: How do you stand it?

KK: We laugh a lot. We do, we try to entertain each other constantly. There's a real thing in our group about being funny, so we try to amuse each other.

LS: And if people just can't stand it any longer . . . Does that ever happen?

KK: Then they just put their heads on their pillow and they cry. With everybody sitting around and watching. You don't get much privacy. A lot of us have grown up in big families, so it's easier for some of us than for others.

LS: Do people have jobs that you do when you're not on tour for six weeks?

LN: Very part-time jobs that we are able to leave.

KK: We don't support ourselves by doing this.

LS: Do you want to? Does that seem possible?

KK: We're thinking of moving to Boston.

LN: Or New York. Right now it's between those two. We know we want to move East so that we can perform more.

KK: Touring is not fun. It is not a lot of fun with a whole bunch of people, and it's hard to do it really happily and cleanly and get a lot out. What we want to do is be able to move here and then go away on weekends, go to different colleges in the area. Because if you're here, there's a thousand places to perform and the money is in the

schools. People that are famous can fly, but we're so many that we can't fly. And we can't move quick enough to keep up with what's going on, so we have to get out her and hustle our butts off. Also, we want to ground ourselves in the politics that are happening in our town, so we're anxious to be here to be able to perform in demonstrations, to be able to be part of the cultural/political scene, especially in a city that has a lot happening, thriving. We want to learn what there is to learn. We want to be in that high concentration of political energy.

Personal Relationships  
LS: I want to get back to some of what you were saying about interpersonal relations and how you work that out. How much time do you spend talking about how people are feeling about each other? How do you work out the tensions that come up between people in a group that works together so intensely and is so political?

LN: Like we said, we started out as a family, we went back into that mentality. The biggest thing that we've done recently is gone to a therapist from Radical Therapy, which gave us a process to not be a family, but to be a group of people making decisions. We divided our decision-making process into three kinds of decisions: big, life and death decisions; voting decisions; and consensus minus one, the middle ground. Life and death would be consensus. So we have more of a process. We know that we need to have meetings to talk about feelings every once in a while, but we let that go longer than we should a lot of times. We talk about different things — about moving here, about what happens when Laurel quits, about who we're going to look for and what do we want. But we let those things go sometimes.

LS: What are the kinds of tensions that come up in the group?

KK: Political tensions, ideas, ways of doing things, money, people wanting to make more money than other people, and people wanting to make more money but not wanting to perform. A lot of contradictions in this kind of life.

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Susan Fleischmann

Throughout the concert, I found Wallflower to be a life-giving force. Keeping their strong, feminist perspective, they bring in a variety of different issues and experiences. They spread a woman-loving feeling in their work that feels strengthening and inclusive of everyone.

At the end of their concert, they said, amid cheers of approval, that they were thinking of moving to Boston — and if not Boston, then New York. The East Coast can only benefit from the energy of the Wallflower Order Dance Collective.

# Wallflower: Moving With Their Politics

By Lee Swislow

On December 4, I talked with two of the women from the Wallflower Order Dance Collective, Krissy Keefer and Lyn Neeley. Krissy was one of the women who started Wallflower in 1975; Lyn joined 3 months later. I interviewed them in the crowded Cambridge, Massachusetts apartment where the entire collective was staying, essentially in one room with some of their stuff leaking out to the living room.

Lee Swislow: Has the group gone through a lot of changes in how you dance and how you see yourself?

Krissy Keefer: I think we've gone through a lot of changes in how we see ourselves. We've tried to go through a lot of changes in the way we communicate together. When we first started out, it was definitely a family affair, and we didn't have any sort of communication processes or skills. There was a lot of yelling at each other and then walking away from rehearsal and not seeing each other again for two days and then coming back and not being able to process this. We tried to learn communication skills in the last five years. And also we started to see ourselves in terms of culture and social change, as being vital to that. Whereas before we didn't quite see our importance as much as we do now. We have our concerts and we see the way people respond to them and they're so excited and they feel so moved and they feel so challenged. They really want to do some work after they see us. And especially at this point in history, with the election of Reagan and the right wing consolidating so heavily against black people, gay people, everything, it's important for cultural groups like ours to keep going and push through that.

Lyn Neeley: Also in our politics, it seems like when we first began, our political language was through feminism. It sort of reflected the whole times. Five years ago, that was the movement. Now we feel as though our politics come through class as the basic contradiction.

LS: Is that something that the whole group shares — that political perspective — or is it different for other people in the group?

KK: There's a lot of differences within the group. We're all based in feminism and out of that we've had a class awareness and an understanding of feminism through that perspective, which has been really important. And also, I think what Lyn is saying too about reflecting what was going on, a lot of the women's movement and lesbian culture is starting to go outside of itself. We were very contained, and there was a very strong lesbian separatist movement. It's done a lot for women, but women have started to hook up with other minority groups and see how important those links are. All across the country, the amount of anti-racist work is incredible. More and more, that contradiction is becoming much more clear and sharper to people.

LS: What is the process by which you have either achieved an understanding or have been able to work together despite conflicts? How much of that was from talking together, how much from dancing together?

LN: A lot of studying. We all have had to study on the outside, and feel that that's part of our everyday life and the work that we do. And talking together and struggling together too. We have big differences, so we don't do that enough. We want to have study groups within ourselves too, because when you don't, when we don't discuss things, our differences become really destructive.

LS: But you're not in a common study group?

LN: Not at this point, no.

LS: How has this broadening in your politics come out in the kind of dancing that you do?

KK: Well, Collections for Herstory [performed on their first tour], that show was strongly anti-man. A lot of men felt really alienated at that concert, especially if they didn't have any awareness around feminism, if they didn't have girlfriends that were feminists. We were very angry and we screamed and it was very righteous anger. But out of that we have gone to a more positive thing of who we are as women and we know concretely the things that we want to change.

## Wallflower

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Flippancy — we're very funny but we're also very sarcastic with each other and sometimes someone is not in the mood for sarcasm. Sometimes you're not in the mood for five people telling you how you look. I would say political tensions are the ones that are the heaviest — how to put out your ideas and what is rhetoric. There are struggles over it — "this is rhetorical, no it isn't, yes it is, no it isn't." How to resolve that, how to do the proper outreach, how to do outreach without becoming upper class. There are just tons and tons of contradictions that have to be worked out. Every day you have to make decisions, and those bring out the tensions.

**LS:** What about personality tensions in the group, or sexual tensions, how do those get worked out, or have they gotten worked out?

**KK:** Well, at one point we used to sleep with each other, and we don't any more. It was hard, it was really hard. And I think it's better now that we don't. And there are a lot of in-group type tensions. Who's cool to be with and who isn't. I mean, it's so much a reflection of how we've been brought up to be together as women — from sororities, from high school, from junior high. It's not that each one of us personally is fucked up or competitive, but we all internalize capitalism. We are five or six grown women trying to work together, and sometimes we act like we're two years old. We get mad and we just don't talk with that person all day long — we try to hurt their feelings. We do crap to each other, and we try not to.

**LS:** The group included some lesbians and some non-lesbians, is that correct?

**KK:** It's half and half.

**LS:** Has that created tensions?

**LN:** It hasn't created tensions. At one time we've all been lesbians . . .

**KK:** And we've all been heterosexuals, too. I can see that for a lot of women who have been lesbians since they were really little, as children, and they have really felt the lesbian oppression, it's harder to be around straight women. But we have been in and out of being lesbians and then heterosexuals and back again.

**LN:** The only time the tension has been there was where there was tension in our community. Our audiences would come up to us and say, "who is a lesbian and who's not. If you're a non-lesbian, I just can't watch you because there's a heterosexual."

**KK:** And that would divide us, freak us out. But I think we're all solid enough in our sexuality at this point. And also, the women's movement is not so concerned about lesbianism — I mean that you have to be a lesbian to be accepted — as it used to be. My experience in Wallflower of lesbians becoming heterosexual, or having relationships with men, is that it is a back and forth process, and on a political level that hasn't created a tension. We try to encourage people to have relationships they feel strong in. In Eugene, Oregon, I've seen women relating to other women and they have not been healthy relationships, as much as they've wanted to be, you know. A lot of women give up their power with other women. So we at this point want to encourage everyone to have principled relationships, and to understand where their relationship fits in terms of socio-impact. We want heterosexuals to understand their privilege in relation to lesbians but not to across the board say we're not going to work with you unless you're a lesbian.

**Art**

**LS:** In Boston a few months ago they had the Great American Lesbian Art Show, and around that people were talking about whether there is such a thing as a lesbian art as opposed to a women's art and what any of that meant.

**KK:** As soon as you said "lesbian art," what came to my mind was vagina imagery that Judy Chicago [The Dinner Party] has really developed and talked about a whole lot. When I think of who the lesbian artists are, I mostly think of power and a joyful affirmation of life, and a real concern for politics that comes out of the lesbian experience.

**LN:** I don't know if there's a lesbian art. But there's another dance collective that we used to dance with — these women that broke off and they're dancing down in Santa Cruz, California. One woman told us once that she thought what they lacked was the internal tension that we had because we had all slept together — because we had been lesbians together. There was some kind of internal excitement that came out of us, whereas these women were all feminists, some of them were lesbians, too. It seems as if that comes across — the amount that we love each other. We're more than just a collective of feminists. That could be a difference and something that we've always gotten a lot of appreciation for is the strength in our bodies. We want to share that. I think in our taste, it might have a difference. Our audiences have been a lot lesbian audiences and that's where we've taken our support from.

**KK:** At this point I think there are so many lesbians doing art. I just read an interview with one woman and she was saying, "I'm a musician first. I want to be known as a musician above and beyond anything else." Well, she's a lesbian,

and that doesn't seem like a necessarily progressive statement, on an artistic level or on a political level. I guess at this point there's such a large range that it's really hard to pin down what a lesbian is. What do all lesbians have as artists in common? . . . We're all women.

**LS:** Do you people feel like stars?

**KK:** Hardly. We could very easily, I'm sure. But there's so many of us. None of us get really singled out as being special, and we hardly have star conditions [pointing to the crowded room]. We work so hard for so little money. I think what we're all happy about is that we have got something to do that we really love, and that we're working hard and that we're connected with the people. We really want that, and I think that's what comes across in the work that we do. Although we'd like to make more money, none of us is seeking some sort of grandiose fame, and that kind of lifestyle. I think we're just satisfied to be working so hard and so consciously.

**LS:** It's very easy to romanticize the collective because it is a collective and you have each other and you're doing this very meaningful stuff, politically, and you're getting to do something which you all love to do, which is to dance. So, are you happy all the time?

**LN:** It is satisfying. I am doing what I want to do and feel good in that way. I'm being induced to grow in ways that I think are good. But we're not always happy. It's very hard work. And sometimes it's just like standing on an earthquake — it could fall right out from under me. If somebody broke their leg on this tour, or one of us is quitting, so what are we going to do. And our politics are changing. What if they change so drastically that we can't do this. It's just like anyone else's life, there's a lot of unhappiness.

**KK:** I think right now you have people in the group that are really driven to perform and to dance. And people who are driven to become really clear politically. So there's a lot of drive and determination that pushes past the unhappiness. People are unhappy, but if you're really unhappy, you quit. And that's what's happening. Laurel is quitting, Linda has quit and Alex has quit, because they want to do something else instead of this. So that's ok.

**Race**

**LS:** I want to ask how you do anti-racist work and outreach into minority and third world communities. That is such a critical question, especially for an all-white group. First, are most of your audiences predominantly white?

**KK:** By far. The proportion is even absurd to talk about. I guess our anti-racist work at this point gets incorporated and interpreted and visualized mostly around anti-imperialist work. We do a piece about Chile, we do a fairy tale about the history and the story of imperialism, we do a prison piece that was inspired off of going to Jessup, which is a women's prison where 80% of the women there are black. So that's sort of how we deal with it in our concerts. And in our communities I in particular work with a group called the African People's Socialist Party Solidarity Committee, which is a black, socialist, nationalist group in the United States which has organized white people to give material aid to them. At this point we haven't been able to include a woman of color into our group. We've done some sort of outreach on that, but it's very hard for one person of color to come into a very established white women's group that's got a whole history together. We realize that

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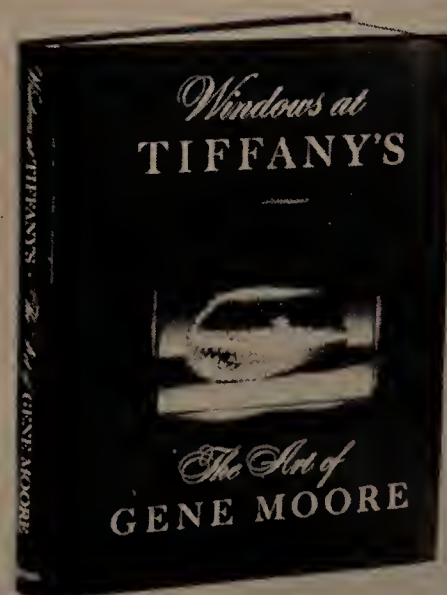
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Voices in the Night

Chapter Five

By Andrea Loewenstein  
[Thanks to M.B.]

In this chapter, Ann Morgenthal rejoins the adult education class she teaches, on the morning after her lover, Bell Norton found one of the students in the class, Josie MacMillan passed out in the doorway of the apartment. Josie, like Ann, had been returning from the first meeting of the Brimpton Street Self Protection Association, a meeting called by Ann's neighbor, Manny Brighton, to organize locally against the growing violence against lesbians and gays in the neighborhood. Also at the meeting was Sam, a man dressed in leather.

Hui seemed more genuinely upset than anyone at the news of Josie's mugging. "The Josie," he had asked Ann immediately when she did not appear in her seat next to him. "She is ill?" When Ann explained what had happened, Hui looked shaken. "There was no one with her on this street in the night time?" he asked. "She has the same age as have my mother," he explained. "I have not asked her the age, she has told me, in spontaneity." On the first break he approached Ann again. "Will it, for example, be permissible to take to the hospital the flower bouquet?"

So that when Ann herself arrived at the hospital late that afternoon, Hui's flower bouquet — two fragrant white fuchsia, a small buttoned-up yellow bud of some kind, and a coral rose, its petals unfolded in scallop around the tight inner bud, were in prominent display on the bureau.

"Look, here's my teacher. I knew she would come!" Josie said excitedly, sitting up in bed and gesturing to her hospital roommate, a deathly pale blonde young woman with a bruised face and two black eyes. Josie herself looked animated and almost royal with the white bandage which swathed her forehead like a crown. "I was just saying to Lina here, ain't it something," she said. "You join a committee against mugging, and the same night you get yourself mugged! Well, the Lord works in mysterious ways, like my friend Fran used to say. Now Lina here, she could use a committee too, couldn't you honey?"

Lina lifted a languid hand to her poor hurt face. "Listen, to stop that maniac I woulda needed more than a committee," she said, almost proudly. "It woulda took the whole police force with maybe some help from the National Guard."

"Ain't it a shame," Josie stage-

whispered to Ann. "A sweet girl like that, out on the streets. And she ain't had one visitor since she been here. I told her she could share mine. I had that sweet kid Huey to see me already, will ya look at the flowers he left me, they specialize in flower arrangement, the Vietnamese, and you can tell can't you? And you know what else, I got a call from a reporter! You know that paper, *Gay Controversial Networks*? I used to take a look at it myself sometimes, I'm not much a reader, but I was thinking about answering one of them personals you know, anyway this cute little reporter from there called to say she wanted to interview me. 'Course I don't know for sure if she's cute, but she sounded real femme, one of them high, sort of educated voices, you know? Said she might want a picture." Ann wasn't surprised at this, as she had called *GCN* herself that morning and suggested that someone might want to interview Josie. But she did steal a look at Lina to see how she was taking all this. "Don't worry about her" Josie was quick to reassure her. "I told her my whole life story already, and she wasn't shocked."

"Listen, I got nothing against bull daggers," Lina agreed, "I go with bull daggers sometimes, and ain't no bull dagger ever pulled a crazy on me like that limp prick did last night! You don't want to do something, you tell them and that's that."

"I brought you a couple of books," Ann felt a little uncomfortable with the turn the conversation was taking. She laid paperback copies of *Rubyfruit Jungle* and *Patience and Sara* on the bed as a woman she recognized as a reporter from *GCN* knocked and came in.

"Huh!" Josie didn't bother to conceal her disappointment at the reporter's short hair, peacoat, and heavy boots. "You never can tell from the voice, can you. You ask this lady here about the committee," she told Helen, the reporter, while pointing to Ann. "She's my teacher, see, she just brung me these books. Leave it to a school teacher, huh? She can say it better than I can. I'll just tell you about what happened to me, seeing that that's something only me knows. Seeing that my dog, Tiny, can't talk. Listen Ann, you ask the butcher down at the market for some bones, he needs them for his teeth. And if he gets his asthma bad, just put a little whiskey in his bowl. Warm it first, though. And you tell that sweet little girlfriend of yours not to pay no mind to

what an old lady says. Nice enough to stop in the street and help someone and then get called names! I bet she was fuming, wasn't she?"

As Ann left, Josie was telling Helen a version of the attack in which she had singlehandedly held off a marauding band of 10 to 15 armed criminals. "Yellow, white, black, they was some of all of 'em," she was saying. "Crime don't know no color, and you can quote me on that." Ann was glad that she herself had given a shorter version of the attack and the committee to Helen on the phone that morning. Helen had asked her if she had any objection to having her name in print, especially if the city paper, *The Sphere*, decided to cover the story, and Ann had agreed. It was unlikely that *The Sphere* would be interested anyway, she'd decided, and one had to take some risks in this life.

Nevertheless, Ann was not prepared for the curious silence which greeted her when she came to class the next morning. The usually pre-occupied and noisy students sat staring at her until she asked whether her shirt was on inside out or something. This sally was greeted by a nervous giggle. It was clear that no one was going to come out with it. "Josie says hello to all of you," she finally tried for normalcy. "Hui and I saw her yesterday and she says she should be with us again by Monday."

Finally Frieda Edwards, an outspoken young woman with four small children at home with her mother, spoke up. "We know you saw her," she said, in a loud somber voice. "It was in the paper." Ann's stomach was suddenly somewhere around her boots.

"Would someone care to show me the paper?" she asked. Again, they all looked at one another, silently.

Finally, "Oh come on you-all, this ain't junior high school!" said Frieda. She fished in her volumi-

nous purse and pulled out a folded copy of that morning's *Sphere*. There, on the "Living" page, was a large, photograph of a bandage-swathed Josie reading *Rubyfruit Jungle*. "Gay student receives comfort and books from gay teacher after mugging," read the caption. Underneath, the story read:

"My teacher brought me this," said self-proclaimed homosexual Josie MacMillan, holding up a copy of the controversial novel about lesbian sex, *Rubyfruit Jungle*, as she lay in her bed at City Hospital last night. "She's gay too, so she understands me."

Indeed, both MacMillan and her teacher, Ann Morgenthal had attended a meeting on the very issue of self-protection for lesbians and gays on the night the elderly homosexual was mugged in the stairway of her Brimpton Street apartment."

Ann took as long as she could to read the story. She wished she could go home and talk to Bell, figure out the proper action to take, and come back to class with it tomorrow. But it was today, and they were all looking at her with those curiously blank, frightening expressions. She felt like she was in a movie. She decided to at least make them ask outright. "Is there something here that upsets you?" she asked blandly. "Is there something you'd like to know?"

"Yeah." Charlie Wilton, the ex-cop in the back row, put his dirty feet up on the desk as he spoke.

"I can't hear you over your feet," Ann interrupted him, because she was damned if she was going to be treated with *that* kind of rudeness in her own classroom.

With a great show of reluctance, he took them down and said, "Like, I'm giving you the benefit of the doubt. Sometimes they'll say anything to sell a paper. So are you or aren't you?"

"I'm afraid I don't understand your question." Let him choke on the word, she thought.

"A . . . homosexual," he

finally spit it out. And then, strangely, "I mean, we got some young ladies present in the room!"

"I'm not sure of the relevance of your last comment," Ann said, "but, yes, I am a lesbian, which is the term I prefer, when you discuss it among yourselves. For now, I think you all had two chapters for this morning?" She was almost sure that she would have carried it off, if the program secretary hadn't appeared at the door at just that moment. It was certainly an action-filled movie.

"Mr. King would like to see you in his office, Miss Morgenthal," she said. "He suggested that you leave the class some desk work?"

Three hours later, Ann looked suspiciously at the leather-clad figure hovering awkwardly at her door. She'd come home after the awful interview with Mr. King to find that the damn dog had chewed up her journal. Bell was on the night shift and wouldn't be home until eleven, and all her other friends were at work, so there was no one to talk to about what had happened to her. And now here was this creep whose motorcycle chain belt and black jacket unpleasantly reminded her of Charlie Wilton the cop, and of those terrible marks on Lina's face, in the hospital. "Here's someone who does that kind of thing for fun!" was all she could think. She would not ask him in.

"Uh, I saw that story in *The Sphere*, said Sam. "I remembered you were a teacher, and hoped you didn't get in trouble behind it. And uh, I thought you might want me to take Tiny, I got three dogs myself, so it won't be any extra trouble. Josie seemed real attached to him."

"Yeah, you can have Tiny with my blessings, come on in," she agreed, sorry that she'd reacted to him the way her class had reacted to her. "Don't expect me to be human though, I just had one of the worst mornings of my whole life."

and that kind of reflects the feminism, too.

LS: How much time do you spend, when you're living your regular life, if there is such a thing, doing Wallflower rehearsals and related discussions and business?

LN: It depends. Throughout the year it's real different. When we were doing this concert we spent four to five months — eight hours a day — six days a week. We rehearse pretty much before a concert, when we're making up a concert.

LS: And you work in addition to this.

KK: And we take ballet classes everyday, too. And have lovers.

LN: And do political work. In between tours we also do all of our own business, so we all take on a lot of business hours. That's why we're not totally happy.

KK: We didn't work so hard this summer though. It comes in spurts. We work really hard for six or seven months, and then we have the summer to do our jobs. There are some compulsive workers in this group — some workaholics.

LS: Do you have time in all of this to appreciate yourselves and what you're doing?

LN: We don't appreciate each other enough collectively. That's part of that classic thing that we neglect. Because we are all so self-critical, high achievers — we've been bred to be high achievers, so we put that out on each other a little bit.

LS: Is there anything I haven't asked that you would like to say?

**Humor**

KK: I think that one thing that we do that other groups aren't able to

Continued on page 7

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## Mormon

Continued from Page 9

"We are so exalted that we are not allowed to manage the budget for our own women's auxiliary," she told a reporter for *Newsweek*.<sup>5</sup> And for *Ms.* magazine, she stated, "The pedestal, as a symbol of women's immobilization and isolation in our male-centered society, more than any other symbol — the doll's house, the gilded cage — reveals our savage misogyny."<sup>6</sup>

It is ironic that the strength and courage traditionally associated with the Mormon woman's need to help her family and church members in need, has now, with Johnson, been turned on the patriarchy of the Church itself. It is difficult to imagine women from any other religion in this country being so serious in their rage as to chain themselves to a Temple gate.

The Church's misogyny is nowhere so obvious than in one of the methods it uses to "treat" homosexuality. The anonymous writer of *Prologue* reveals that time and again, a young man who has come in sorrow to his bishop for help with his sexual problems will be *advised* to indulge in the evil of premarital sex. Thus, in the eyes of the church, the all-important purity of the virgin is actually less important than the heterosexuality of the man. The person who wrote the *Prologue* is obviously horrified at the hypocrisy which is found in the workings of the religion.

For a gentile (all non-Mormons are gentiles) to get a true picture of what it means to be a young man in the Mormon Church, it is necessary to read the work of someone who advises young men: someone like Boyd K. Packer. In a pamphlet based on an address given to the Priesthood Session of the General Conference, Oct. 2, 1976, Bishop Packer spoke out firmly about practices to be avoided by a good LDS youth:

Within your body you have the power of creation . . . When this power begins to form, it may be likened to having a little factory in your body, one designed to produce the product that can generate life . . . As you move closer to manhood, this little factory will

sometimes produce an oversupply of this substance. . . The Lord has provided a way for that to be released . . . One night you will have a dream. In the course of it the release valve that controls the factory will open and release all that is excess . . . There is something you should not do. Sometimes a young man does not understand. Perhaps he is encouraged by unwise or unworthy companions to tamper with that factory. He might fondle himself and open that release valve . . . Do not be guilty of tampering or playing with this sacred power of creation. Keep it for a time when it can be righteously employed.<sup>7</sup>

He goes on to say that this evil is but a minor transgression and that the Lord still loves the masturbator (no, he never uses the word.) But there is a major transgression that he is loath to mention, but mention it he does:

There are some circumstances in which young men may be tempted to handle one another, to have contact with one another physically in unusual ways. Latter Day Saint young men are not to do this.

Church leaders consider homosexuality an "evil habit" like masturbation. They believe it can be cured with a combination of positive thinking and behavioral therapy. It is no wonder that Brigham Young University leads the nation in the continued use of electric shock therapy, as is reported in the *Prologue*.

And what happens to the young men (and, more rarely, young women) who find out that after they've burned their arms and brains with electricity, after they've spent long hours concentrating on sexual fantasies of the opposite sex, after they've done everything the Church has told them to do, they are still homosexual and will probably always be? The Church offers two possibilities: either they marry and raise a family (like all other good members) and spend the rest of their lives imprisoned in a hypocritical role, or they live their lives as openly gay people and allow all association with the Church to be severed.

Perhaps the hardest hit by the archaic LDS doctrines are the returned gay missionaries. Travel-

ing on bicycle or foot, wearing dark suits with skinny ties — always in twos — the LDS missionary may be seen in most of the great cities of the Western World. Many a young, gay Mormon man has come out when on his mission. I asked a friend, what happened when these young men come home: "If they do decide to come back home, they either come home and don't live a gay life or decide to be gay and go out on their own. A problem is making that break. And even when they do make the break there's a lot of the religious philosophies that are so ingrained in them that they're like their own personal philosophies, such as premarital sex and things like that. And going into bars . . . they refuse to go into bars. It's very hard for them to function being gay and not going into bars and without having sex without commitment."

There is a group for gay Mormons, called Affirmation, but many shun it because it's so full of police spies and church spies.

Trapped between a church which considers them the worst of sinners, and the gay community which considers them hopelessly square, the LDS homosexual is either radicalized, or exhausted by walking the line in between. It's no wonder how little coherence there is in the local gay society.

As in other towns, it's a wonder that anyone is out at all. I wanted to find out what it was really like to be "out" in a way that might achieve a high degree of visibility. I decided to interview my friend Dan Alkofer. Dan has been teaching in the Idaho State University drama department for a decade or so. He is also responsible for one or two plays a year, sometimes more. My interview with Dan gave me a clearer picture of life within the hive.

Footnotes Continued on Page 8

5. *Newsweek*, Dec. 3, 1979, p.88.

6. *Ms.*, March 1980. Quotation taken from a speech to the Utah Women's Conference.

7. Boyd K. Packer, "To Young Men Only." An address given at the Priesthood Session of General Conference, Oct. 2, 1976. © 1976 by Corporation of the President of the Church of Jesus Christ of Latter Day Saints.

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Author wishes to sell his stories to the public. Please write CROW INK, 40 Union Park, Boston, MA 02118. (47)

Free lesbian catalog of books, send two 15c stamps, WomanKind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

Periodicals by Mail is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15c stamp to: Periodicals by Mail, a periodical retreat, 336 1/2 S. State St., Ann Arbor, MI 48104. (1/mo)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

## THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

## FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays' graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

## HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

## Prisoners



support gay prisoners  
read and answer  
our prisoner penpals in the classifieds

I was shipped out of London prison for a sex act and now I'm afraid I won't get my long-awaited replies to my ad. I'm gay and looking for some penpals to help me overcome my loneliness, which seems to be dragging me down even further than prison itself. Please write. Gary L. MOORE, 150-912, Box 511, Columbus, OH 43216. (20)

I'm a gay prisoner seeking some friendship on the outside. Write soon and so will I. Your letter will be greatly appreciated! Thanks. Tom ISABELLA, 148-833, Box 57, Marlon, OH 43302. (20)

I'm lonely and slim and very feminine and love mature guys of all colors. "Jewel" Hlhesha LARSEN, 149356, 777 W. Riverside Dr., Ionia, MI 48846. (20)

Young gay man incarcerated at Patton State Hospital. I don't know anybody out here in CA and would enjoy hearing from people on the outside, especially young people my age. David CARR, 3102 E. Highland Ave., N-23, Patton, CA 92369. (20)

Young male needing sincere friendship. Please be honest and I'll do the same. I get GCN and I know there must be some of you out there. Thanks. Perry GREGORY, 96933-2, Box 97, McAlester, OK 74501. (20)

Anyone Interested in friendship with lonely gay prisoner, please write. Your reaching out/in will give much relief to my stay here. Dennis GILBERT, 158-116, Box 69, London, OH 43140. (20)

Part Irish and part Cherokee Indian, I write songs and play the guitar. Let's start something. Juniper HARDY, 145811, Box 511, Columbus, OH 43216. (20)

I'd like to get in touch with someone who is natural, in good spirits, honest and into outdoor life. Tony A. MORSE, 97380, Box 548, Lexington, KY 73051. (20)

I'm currently in protective custody because I'm gay and would like very much to correspond with your readers for mutual exchange of friendship and warmth. Albert CITRO, Box 149, No. 77A4091, 19-16, Attica, NY 14011. (20)

I've been moved recently to Lompoc. Didn't get any response to my other ad, but that's not why I moved. I'd still love to hear from you people out there! Peaches COOPER, 40659-115, Box W, Lompoc, CA 93438. (20)

Hi! I love sports very much (gay sports too!) but most of all I want a good relationship (friends!). Please write Timothy Joe FORTUNE, Box R, No 103045057, Buena Vista, CO 81211. (20)

Lonely gay prisoner in Florida without loved ones nearby. I'm mellow and easy going and enjoy people very much. I'll write you if you write me! Bruce HOLLAND, A-030121, Box 1100, No. 1259, Avon Park, FL 33825. (20)

Is there someone out there in the "free" world that can help do something about the way we (homosexuals) are being treated? Would like to hear from someone to share my thoughts, frustrations and humanity with. Lewis TIBBITTS, Box 747, No. 023-235, Starke, FL 32091. (20)

A Prison Project is now being formed to support GCN in its long-standing effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

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Open and honest, green eyes and light hair, please write Robert BENNETT, 42679, Camp 28, Parchman, MS 38738. (20)

I have no meaningful communication with anyone on the outside and was very excited to see your paper when a lesbian friend showed it to me. I'm not gay but I have a lot of gay friends. Would anyone care to correspond with me? Sylvester EVANS, Box D, No. 104222, Reldsville, GA 30499. (20)

I'm black and gay and a prisoner, into sports and gung fu. Looking for someone to share an honest relationship with. Orlando BRINSON, Box 747, B-065154, Starke, FL 32091. (20)

I'm part gay and would like to get a few pen friends. I'm 20 and part Indian and will answer all letters. James POPE, Box 97, No. 91326, McAlester, OK 74501. (20)

Seeking friends and that someone special. Will relocate upon release. Want to start anew! Terry OTKEN, Box 87, A-61401, Menard, IL 62259. (20)

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GAYCON Press Newsletter: news and other useful info about gay prisoners is available from US Mission Outreach for \$6 per year (FREE to prisoners!). Write to Ron Endersby, Gaycon Press Newsletter, 20 12th St., No. 326, San Francisco, CA 94103.  
\*\*\*\*\*

Love outdoors nude sunbathing but don't get any here. Would like to share my sun-starved self with sincere gays and bi's. Please write William H. HOWARD, 071592, P.O. Box 747, Starke, FL 32091. (19)

Gay and proud but temporarily shut up here, dreaming of the outdoors and walks on the beach. Will exchange photo with the first letter. Jack J. NEARY Jr., 059129, P.O. Box 747, Starke, FL 32091. (19)

Gay brothers and sisters, are you still out there? This is my second GCN ad. I'd sure like to hear from someone. Please write James R. CODY, 257061 Box 520, Walla Walla WA 99362. (19)

I was fortunate to get a copy of GCN from a friend and would like very much to correspond with one of its readers. Sincere gay person sought as friend. Marvin A. WILLIAMS, 298612 Ellis Unit J-24, Huntsville TX 77340. (19)

It's lonely when there are no letters to look forward to, ever. Does anyone out there have a few minutes now and then to write. It'd make a big difference. Ronald DURCHAR, 95712 Box 97, McAlester OK 74501. (19)

I heard about your prisoner project and would like to ask for a subscription to GCN and also to be put in your penpal column as I am very lonely and without any mail. Thanks. Lowell HOOKS, 85267-1, Box 97, McAlester, OK 74501. (18)

I wish to write to a feminine gay male who cares and understands and who won't take my feelings as a joke. Dennis J. ROOT, 80898, Camp J, Shark 2L Cell 5, Angola, LA 70712. (18)

I love people whether they be black or white, and I love to get it on (if you get my meaning). And here's something else you should know about me. I'm in prison, but if you can care a little it shouldn't make any difference. Robert Lee BRIDGES, 139-964, P.O. Box 45699, Lucasville, OH 45699. (18)

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## PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

## \*\*\*\*\*

The last time I ran an ad in this column all I got was a pamphlet from some church saying I was going to hell for being gay! I encourage the gay community to be more concerned about gay people behind bars where it gets awfully lonely! Charles WHITTINGTON, 83803, LSP CBC, Angola, LA 70712. (18)

Thank you GCN for your aid in helping prisoners find friends through corresponding! So many gay prisoners can't find true understanding from other inmates. If any gay man or lesbian, would like to cheer me up on a gloomy day, I would appreciate it. David WARREN, 118720, Rt. 2 BCC, Bland, VA 24315. (18)

Gay songwriter behind bars! Needs sincere letter to help ease the tension from cruelties inside the joint. Walter WILLIAMS, #96551, Box 97, McAlester, OK 74501. (18)

## \*\*\*\*\*

Gay inmates and young prisoners threatened with sexual exploitation, in institutions throughout the country, benefit from the work of the Prometheus Foundation. You can help by joining the Penpal group or any of several other vital programs. For information and a copy of FIRE!, the Foundation's newsletter, write to: The Prometheus Foundation, 495 Ellis St. #2352, San Francisco, CA 94102.

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# Calendar

## weekly events sundays

**Boston, MA** — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

**Cambridge, MA** — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM, 11am.

**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

**Cambridge, MA** — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

**Bedford, MA** — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or Joe 443-4775. All are invited.

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

**New York, NY** — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center. 110 E. 23rd St. Suite 502, 4-6pm. Info: Michael at 362-8729.

**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sun. of the month. 2pm. 755-1426.

## mondays

**Cambridge, MA** — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Amherst, MA** — Gay/Lesbian/Bi Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

## coming events dec 20 sat

**Cambridge, MA** — Gay Academic Union/New England presents Russell Viaw, Boston psychotherapist, speaking on "Gestalt Therapy: a gay perspective." Phillips Brooks House, Harvard Yard, 3-5pm.

**Cambridge, MA** — Lesbian and gay folkdancing. Phillips Brooks House, Harvard Yard. 4-6pm, followed by potluck dinner. Beginners more than welcome. Info: Beth 666-4278 or Michael 492-1339.

## 21 sun

**Cambridge, MA** — Closet Space (WCAS 740AM, 11am) Katherine Triantafyllou talks with Debbie Ross about pagan holidays, rituals and witchcraft.

**Boston, MA** — Chiltern Mt. Club. Ice skating. Info: Ted 247-1206 or Dee 661-7223

**Boston, MA** — Lesbian and Gay Theater Loft needs people interested in cleaning, painting and building. Sundays from 11am-4pm. 22 Randolph St. (near Dover Sta.) Info: 497-0117 or 876-8819.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: bring your own talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm, no one admitted after 8. \$2 donation. Men and women welcome.

**Boston, MA** — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM Info: 825-0181.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Nashua, NH** — Meeting of Nashua Area Geys. 8pm. Info: Paul 888-1305, or write: Nashua Area Geys, P.O. Box 3472, Nashua 03061.

**New York, NY** — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Gracie Square Hosp. 420 E. 78th St.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 Ninth Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

**Somerville, MA** — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).

## tuesdays

**Boston, MA** — Black Men/White Men Together. Monthly meetings alternate between 2nd Tuesday and 2nd Sunday. Info: 536-1160.

**Boston, MA** — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

**New Bedford, MA** — Rap group at the Ald Center. 18 S. Water St. 8-10pm. Info: 999-3141.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**New York, NY** — WBAI (99.9FM). The Lesbian Show. 8:30pm. 279-0707.

## wednesdays

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

**Cambridge, MA** — Women's life drawing group. Central Square. Info: 876-5657.

**Cambridge, MA** — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

## 22 mon

**Boston, MA** — Chiltern Mt. Club. Christmas party and potluck. Info: Bob 367-2485 (h).

## 23 tues

**BOSTON, MA** — **EARLY PROOFREADING AND LAYOUT AT GCN THIS WEEK. COME ANYTIME TODAY, THE EARLIER THE BETTER. COME TO GCN OFFICES, 22 BROMFIELD ST. (near Park St. stop).**

## 24 wed

**New York, NY** — Special Christmas Eve service. Metropolitan Community Church, 7th Ave and 13th St. 8pm. 242-1212.

## 25 thurs

**Boston, MA** — Chiltern Mt. Club. Christmas get together. Info: Bruce (603) 654-9268 (days) or (617) 742-7825 (from 3-11pm).

**New York, NY** — Christmas Day Open House. Black and White Men Together. Info: 727-9398.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Cambridge, MA** — Second Wave magazine is opening its collective to new members. Interested women should come to Wed. eve meetings, 6:30pm, Old Cambridge Baptist Church, 1151 Mass Ave. or call Amy at 628-7275 (h) or 495-2560 (w).

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**New York, NY** — "Oakdale, Indiana," a lesbian soap opera, Weds. on WBAI, 99.5FM, at 6:10 pm and at midnight.

**New York, NY** — WBAI, 99.5FM, Gay Rap. 279-0707. 8:30-9:30pm.

**New York, NY** — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

**New York, NY** — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 891-7950.

## thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 8-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

**Boston, MA** — North American Man Boy Love Association (NAMBLA): Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

**Boston, MA** — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Hartford, CT** — "Gay Spirit", news, commentary, interviews and music, on WWUH, 91.3FM. 8:30-9pm.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

## 26 fri

**BOSTON, MA** — **COME EARLY (ANYTIME AFTER 1PM) TO HELP SEND OUT THE PAPER. THIS IS THE WEEK YOU'VE BEEN WAITING FOR. WE REALLY WILL NEED HELP. 22 BROMFIELD ST. (NEAR PARK ST. STOP ON THE RED AND GREEN LINES). P.S. Next week there'll be no paper.**

## 27 sat

**Boston, MA** — Chiltern Mt. Club. Ice skating. Info: Ted 247-1206 or Dee 661-7223.

## 28 sun

**Cambridge, MA** — Closet Space (WCAS 740AM, 11am) Katherine Triantafyllou and black, lesbian feminist Beverly Smith will talk about holidays in the black community, racism and Quansas.

**Boston, MA** — Lesbian/Gay Theater Loft needs people interested in cleaning, painting and building. Sundays 11am-4pm. 22 Randolph St. (near Dover stop). Info: 497-0117 or 876-8819.

**New York, NY** — Consciousness reeling on racism, sponsored by Black and White Men Together (BWMT/NY) on the 2nd, 3rd and 4th Sundays of each month. 6pm. Info: 873-5572 or 799-9432.

**New York, NY** — East Village Lesbian and Gay Neighbors. General meeting. 25 St. Marks at 8pm.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Somerville, MA** — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 8pm. Info: 823-9340.

**New York, NY** — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

**New York, NY** — General meeting of the Committee of Lesbian and Gay Mele Socialists et NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

**Boston, MA** — N.U. Lambda, Northeastern University's social end support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

**Middlebury, VT** — Gay Men's Self-affirmation Group. 7:30-9:30pm. Info: 388-6819 eves or 388-6752 days.

## fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Boston, MA** — Chiltern basketball. 7-9pm. Lindemann Ctr. (near Gov't Ctr.), Staniford St. entrance. FREE! Info: Tony 236-1914.

**Boston, MA** — Chiltern swimming. 7-10pm. Lindemann Center (near Gov't Center). Info: Joe 227-5363.

**Cambridge, MA** — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday end 2nd Wednesday of each month.)

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

## saturdays

**Boston, MA** — Gay Youth. Outings and activities for lesbians and gay men 14-22. Organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY). 128A Tremont St. (near Park St.), 4th floor. Info: BAGLY 338-9472 (Wed. & Thurs. eves) or Hotline 426-9371 (6-midnight).

**Providence, RI** — Gay Youth Group meets every other Saturday. Info: 272-9247.

## 31 wed

**Boston, MA** — Lesbian and Gay Mele Poetry Reading, sponsored by the Lesbian end Gay Pride Committee. 8-10pm. At "Tennis Up," 100 Mass Ave. (at Newbury St.)

**Boston, MA** — Clover Chango, radical activist and artist, will be performing "10 minutes of revolt/dedicated to all geymen who have been silenced," as part of the First Night Poetry Event. Boston Architectural Center, Newbury and Gloucester Sts. 8:15pm.

**Athol, NY** — A Woman's Place. Lesbianism workshop conducted by Ginny Vida, author of *Our Right To Love*. Make reservations early! (518) 623-9970.

## 16-18 jan

**New York, NY** — "Becoming Visible: Survival for Black Lesbians." A weekend conference sponsored by the Committee for the Visibility of the Other Black Woman. IS 136, 8 Edgecomb Ave. end 135th St. (Manhattan). Info: L. Pinson 982-6280, J. Gray 860-4936 or G. Johnson 565-8365.

## 18 jan

**Cambridge, MA** — Fat Liberation: a six week workshop starting Jan. 18 exploring facts and myths about body size, dieting end health end the oppression of fat women by this culture. This is not a weight-loss group. Childcare provided. Register as early as possible. Info: 776-7957 or 547-2874.

**The deadline for Calendar Items is Tuesday at noon for the following issue.**